THE Auncient Hiſtory Of the Septuagint.

21 15 26

VVritten in *Greeke*, by ARISTEVS 1900. Yeares ſince, Of his Voyage to *Hieruſalem*, as Ambaſſador from PTOLOMEVS PHILADELPHVS, vnto ELEAZER then Pontiffe of the IEWES.

Concerning the Firſt Tranſlation of the HOLY BIBLE, by the 72. Interpreters.

With many other remarkable Circumſtances. Newly done into ENGLISH By

I. DONE.

Tempora, Tempera, Tempore.

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TO THE Intelligent Generall READER.

ALthough TIME and DEATH from our Cradles to our Graues purſue vs ſwiftly, and according to the Almightie's Ordinance, ouertake and ſeaze vpon our fraile and Terreſtriall parts, vpon ſome ſooner, vpon others later: Yet *Excellent Acts* like ſtrong *Eagles* breake from their ſeazure, and

ſoare aboue them in ſo ſublime a pitch, as neither *Time* with all his Power and ruſty Powder, with which hee blots and rubs out *Braſſe* and *Marble*, can quite obſcure or extinguiſh them, neither *Death* cloſe in his darke-gaping Mouth (the *Graue*) their Nobleneſſe. Witneſſe this ſmall yet Auncient *Hiſtory*, which this laſt *Summer* I made part of my Exerciſe, to put into an *Engliſh* Habite

That the Story is Auncient, may well ſay; for it is 1900 yeeres ſince *Ariſteus* Writ it to his Brother *Philocrates*, which *Ariſteus* St. *Hierome* in his Epiſtle to the *Pentatucke* of the *Bible* ſayes, was *Hyperaſpiſtes* to *Ptolomeus Philadelphus* King of *Aegypt*, *Syria*, *Phenicia*, and *Cilicia* and Sonne of *Ptolomeus Lagus* one of the great Captaines of *Alexander Magnus*, that diuide hi

Great Eſquire.

his Conqueſts (the World) amongſt them.

This *Ptolomeus Philadelphus* then a moſt accompliſh'd young Gentleman, vertuouſly diſpoſed, and ſo great a louer of *Learning*, as hee had accumulated into his Library according to ſome Authors, 1800000. Volumes, Printing not then riſen in our *Hemiſpheare*, was by the ſayd *Ariſteus* a moſt Noble Perſon, and a great friend of (the then) captiued *Iewes* (as an Inſtrument of God) for the liberty and freedome of them, (then his people) practiſed with *Demetrius Phalerius* to tell the King that his ſo aboundant Library was but poore, becauſe it wanted the Booke of Bookes, the ſacred Volume of GOD, which we call the *Holy Bible*: The King vertuouſly couetous thereof, demanded how hee ſhould beſt acquire it?

Argument of the HISTORY.

Aristeus wayting this desiered occasion, proportioned his aduice, that he should first set all the Captiued *Iewes*, not onely in *Ægypt*, but also in *Syria*, &c. at free liberty: send Ambassadours and Presents to *Eleazer* their High Priest and Pontiffe. The King willingly accordes thereto, as to the Musick of his desires, and prepares most rich presents, as a Table of Massie Gold, embellish't with Precious Stones, Cups of Gold and Siluer likewise adorned: sets at freedome the Captiued by publicke Edict, Embasies, (with these gifts and diuers Talents of Gold and Siluer) *Aristeus* and *Andrea* Prince and great Captaine of the Guard of his Person.

They goe, deliuer his Letters of Requeſt and Commends, haue gracious entertainment, returne with the 72. Interpreters *Iewes*

Letters.

Letters, and alſo *Eleazers* Preſents to the King, and in eſpeciall with the Sacred Volume and Word of God.

The good King adores the Bookes, feaſts the Bringers, who after fall to the Buſineſſe, and Tranſlated it out of the *Hebrew* into the *Greeke*, the common learned Language of thoſe Times, made famous by the Sword of *Alexander*: And this in briefe is the effect of this *Venerable Hiſtory* which is by mee thus made yours.

And though I ſeeme to Anticipate thus to you, yet it is as nothing; for in it ſelfe as you may further ſee, it is Elabourately and Eloquently Written by the ſayd *Ariſteus*; and let no man wonder too much thereat, as thinking our Times excels theirs in Eloquence: no; For who euer exceeded *Demoſtenes*

moſtenes the *Greeke*, or *Cicero* the *Latine* therein?

Laſtly, to ſpeake the Praiſe of *Hiſtory*. *Libri ſunt vaſa memoriæ*, and worthy Hiſtoricall Bookes haue in them a kinde of *Diuine Permanency*, and as Eminent Perſons ſhould affect Noble actions: ſo ought they to cheriſh the Regiſters, as their Honourers.

For hath not *Plutarcke* made thoſe Gyant *Heroes*, as *Theſeus*, *Romulus*, *Alexander*, *Iulius Cæſar*, and the reſt, yet liue? and himſelfe more prayſefully longer then them all? So as an ignorant ſwaggering Fellow threatned his Aduerſary to kill him if he had as many liues as *Plutarcke*: Did not *Alexander* ſigh for an other *Homer*?

Laſtly, (if I haue in honour of the *Hiſtory*) like one holding a lighted Taper to the cleare noone-

ſhining

ſhining Sunne, made an *Appendix*, ſhewing the *Antiquitie* and *Dignity* of the Bookes by the ſaid SEPTVAGINT Tranſlated; and the *Excellency* of their inſpired Writer, *Moſes*; and haue therein beene too prolixious, pardon mee, becauſe of the Profoundity and Worthineſſe of the matter: So I referre you to that, and the reſt, and ſo reſt

Yours,

Iohn Done.

The

The Elenchus, or Contence of the Following Booke.

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Eleazer

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What

What manner of men the Translators of the LAVV *were.* p.79.
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Lastly

Lastly, *an* Appendix *in my honour of this Auncient and Famous* History, *discoursing the Antiquity and Dignity of the Books, and the excellency of their inspired Writer* Moses. *p.*198.

CERTAINE

CERTAINE

CERTAINE Præcognita, or Characters of the chiefe Persons mentioned in the insuing HISTORY.

1. *Of* PTOLOMEVS PHILADELPHVS.

PTOLOMEVS second of that Name, Surnamed *Philadelphus*, King of *Egypt*, of *Phœnice*, and of *Cypres*, sonne of the first *Ptolomeus*, sonne of *Lagus*, began his Reigne in the 271. yeare before the incarnation of our Lord Iesus Christ.

*One of the Captaines of Great Alexander, the third Monarch.

This *Ptolomeus Philadelphus* was

 endoctrined

endoctrined in the Science of good letters, by *Strabo* the *Peripatetick*: in which he became so excellent, that he was esteemed one of the most accomplished Princes of his Time: but that which was in him the most admirable, was the Bounty, Debonarity, Sweetnesse, and Gentleneſſe of his Spirit, accomodated with the manners and complexions of all worthy and deseruing persons.

By this meanes he entred so farre and before, in the grace of all the World, that euery one in his thought wisht he were King: And his Father knowing his right of succession was to be so, and reioycing in his hopes of him, made him to bee Crowned King and deuested himselfe of all Authority, without reseruing any Power, Right, or Preheminence to himselfe, onely a Superintendency ouer the Guard of the King his Sonne, glorying to be Father of such a King: For the admiration he had of his high Vertues, kindled and gaue occasion betweene them both, of a most kind con-

contention in mutuall offices, the Son yeelding to the Father, and the Father to the Sonne in all and by all, through inſtinct of Deuotion and Piety, ſo they gaue liuely touches to one the other in all reduceable fitting offices, which was cauſe that the People conceiued a great fidelity and amity towardes them, ſo as it ſeemed, euen the diuine prouidence prepared this noble ſpirit to introduce that great good amongſt Humanes, as to make them participants of the Lawes, and Diuine illuminations wherewith God had fauoured the People of the *Iewes* aboue all the Nations of the world. And it ſeemeth that euen then his Almightineſſe made a preparatiue for the vocation of the Ethnicks and Gentiles by communication ſo, of his holy Law, whereof *Ptolomy* was the ordayned Miniſter, to call the Seuenty Interpretors into *Ægypt*, to Tranſlate into the Greeke Language, which then was the moſt traded and vulgar through the whole Vniuerſe. So as I am amazed at ſome fanaticall ſpi-

As the Latines now in Chriſtendome,

rits, that hinders vs from the knowledge of God, in not giuing his Word in the Language of the People where-soeuer, as is appertaining to euery one in regard of Saluation.

I would aske those men, what language spake those Dames of *Rome*, *Paula*, *Eustochina*, *Melania*, *Susanna*, *Fabiola*, *Demetria*, *Furia*, *Flauia*, *Blesilla*, and others. For the institution of whom, Saint *Hierome* Translated many Bookes of Holy Scriptures out of strange tongues into *Latine*, which was the naturall language of the sayd Ladies. I would also know, who was more wise or better inspired then Saint *Hierome*. Further, it seemes they eyther are, or would seeme to be ignorant of the institution of the Emperour *Iustinian*, who ordained, that those who song in the Temples, that they should sing high, and so intelligible, that all the people might vnderstand them.

But to returne to *Ptolomy*, he vndertooke to erect a Lybrary in the Capitall City of his Realme *Alexandria*,

dria, the Charge whereof hee gaue to *Demetrius Phalerius*, Prince and an *Athenian* Philosopher, who erected it so sumptuously, that there was not the like in all the world: and it lasted vntill the first Warre of the *Romanes* against the *Alexandrians*. This King had to wife *Arsinöe*, to whom hee caused a Statue to bee rayssed in height 4. Cubits of one entire Stone call'd a *Topace*, the which had beene giuen to *Berince* the Mother of *Ptolomy*, by a Prince named *Philemon*.

2. *Of* ARISTEVS *the Author of this* HISTORIE.

ARISTEVS the neere Kinsman and Friend of King *Ptolomeus Philadelphus*, is named by [a] St. *Hierome* Πτολεμαίου σωματοφύλαξ the Shield of the King, or hee that defends the King with his Shield, or Bearer of the Shield Royall, which seemes to me, that he held some such place about the King his Maister, as

[a] *Præfat. in Pentateuchum Mosi.*

wee call at this day the Great Esquier of the Kings body, he was the principall Sollicitor for Liberty of the *Iewes* that then were held Slaue throughout all the Dominions of *Ptolomy*, for hee made the first request for them and obtained it. And for this cause hee was sent Embassadour with *Andrea* Prince of the Garde belonging to the King, vnto *Hierusalem* to deale with the Great Pontiffe *Eleazar*, who sent to the King *Ptolomus* sixe Doctors of euery Tribe to goe on with the Translation and Version of the holy Bookes of *Moses*.

Hee writ diligently his Voyage, where hee shews openly, how and by what course those 72. Interpreters behaued themselues in the sayd Bookes. b Some haue beene of Opinion, that they Translated all the Bible: but it is more likely to many that c they Translated but the fiue Bookes, that is, *Genesis*, *Exodus*, *Leuiticus*, *Numbers*, and *Deuteronomy*, which they call the *Pentateuche*, which is the Law of *Moses*: for *Aristeus* speakes

b *Iustin. dialog. cum Tryphone. Irenæus Lib. 3. Cap. 25. Clemen. Alexandr. lib. 1 strō. Epiphanius de mens. et Ponditibus Euseb. preparat. lib. 8. ca. 1.*

c *Hieron. in questionibus Hebraicis. in Cap. 5 Ezechielis. et in Cap. 2 Michiæ. Iosephi præfat. in Antiquit. et lib. 12. Antiquit. Cap. 13. Philo. de vita Mosis lib. 2.*

ſpeakes but of the Law of *Moſes*, and it is not likely that they touched the Bookes Hiſtoricall, nor the Prophets; for if it had beene ſo, *Ariſteus* would not thereof haue beene ſilent.

Moreouer, that which they Tranſlated, was finiſhed in the ſpace of 72. dayes, which is about two Moneths and a halfe, and that's a Time too ſmall, and therefore impoſſible to Tranſlate all the Old Teſtament. Neuertheleſſe I am not ignorant, that there was a Turning of other Bookes of the Bible, that goe by the Name of the Seuenty two Interpreters. But I am perſwaded that they were not then done in *Ægypt*, vnleſſe that after they were returned to *Hieruſalem*, they Tranſlated the reſt of the Holy Bookes: although both in that and other Opinions, I ſubmit mee to the deliberation of the Church, from which I will not ſtray. But howuer, this Tranſlation was manifeſtly Miraculous: which is ſufficiently ſhewed by that our Lord Ieſus Chriſt and his Apoſtles in Alegations of the

Law vseth the Version of these Seuentie two Interpretors, I haue spoken these few words of *Aristeus*, to the end the Reader shall not think that this is that *Aristeus Proconensius* that could bee invisible when hee listed, making folkes beleeue that hee could dye and rise againe when hee would, of whom speakes *Suidas*, *Herodotus*, *Pliny*, and *Plutarch* in the life of *Romulus*.

3. *Of* ELEAZER *the Great Pontiffe of the* Iewes.

ELEAZER of whom *Aristeus* makes mention, was brother of *Simon* surnamed the Iust: Hee after the decease of his Brother *Simon*, in the yeere of the raigne of *Ptolomy* first of that Name 35. was made Chiefe of the Synagogue of the *Iewes*, by reason that *Onias*, Sonne of *Simon* his brother, was vncapable of succeeding in his Fathers place, as being vnder age. This *Eleazer* therefore receiued the Honour, that in his

Ptolomeus Lagus.

Time

Time the Holy Translation of the Law was made by the Seuenty two Doctors that hee sent to *Ptolomeus* second of that Name, King of *Egypt*, as *Aristeus* hath left by writing.

4. Of DEMETRIVS PHALERIVS.

DEMETRIVS PHALERIVS was an *Athenian* Orator and Philosopher, as *Cicero* notes in the first Booke of his *Offices*, calling him a subtill and sharpe Disputant, and in the rest an Orator little vehement. Hee had beene Disciple of *Theophrastus*, hee was a man of such Knowledge, excellent Carriage, that forraigne Kings had him in admiration, and drew him to their Seruice, euen *Cassander* King of *Macedon*. And for this Reputation the *Athenians* gaue him the Principality of the City and Common-weale, in which hee was Ten yeeres in great prosperity: But some of the Citizens hauing conceaued malice against him, chased

chaſed and threw him out of his e ſtate, and then he was honorably re ceiued of King *Ptolomy* of whom w ſpeake, where hee was Maiſter o the Lybrary Royall, the *Athenian* hauing formerly rayſed to him 360. Statues of Marble, in deſpight caſt them to the earth, and iudged him to death as a Traytor, of which *Demetrius* being aduertiſed, ſayd, [a] *The Athenians haue throwne downe my Statues, but they cannot ouer-turne my Vertue, for which they firſt erected thoſe Statues.* He was wont to ſay, that [b] *Eloquence was as neceſſary in a Common-weale as a Sword in the Warres.* Hee dyed by the byting of an Aſpick, and was buried in the Region of *Buſina*, neere to *Dioſpolis*.

[a] *At virtutem non euerterunt.* *Diog. Laert. in vit. Demet.*

[b] ὅτι ἐν πολέμῳ δύναται εἰσηγεῖσθαι τοῦτον ἐν πολιτείᾳ ἰσχύειν λόγον. *Diog. Laert. ibid.*

NOW

NOW FOLLOWETH the Hiſtory of ARISTEVS Ambaſſador of King PTOLOMEVS PHILADELPHVS, concerning his Voyage vnto *Ieruſalem*: and the firſt Tranſlation of the Holy Bible, by the ſeauenty two Elders.

Written in Greeke 1900. yeares ſince.

ARISTEVS to his brother PHILOCRATES.

WEll knowing your Naturall and good inclination (*Philocrates*) to haue alwayes had in great eſteeme the knowledge of all things, and that you haue beene deſirous, nay couetous

tous to vnderſtand the occurrences and paſſages of good achiuements: I haue deliberated to frame vnto you by Writing, a thing not onely excellent, but well deſeruing to be knowne; which vnto vs is hapned, being ſent of late vnto *Eleazer*, great *Pontiffe* of the *Iewes*.

Excellence of this Hiſtory.

But becauſe theſe things ſhalbee more facile vnto you, I will firſt declare you the Cauſes by the which we were ſent; and then I will come to the Progreſſe of the Matter, ſo as I will faſhion my Diſcourſe to Your vnderſtanding, and that the moſt truely I poſſible can, aſwell for the dignity of the Subiect, as to delight your Spirit, deſirous of all good Knowledges, aſſuring my ſelfe that man hath in him nothing more excellent and prayſable, then inceſſantly to deſire Learning, eyther by the meanes of Hiſtories, or by the Obiects of things, or by experience of Affaires themſelues. For the Spirit of Man, though Rude and Childiſh, is greatly adorned and embelliſhed, when from

from the beginning it Delighteth to Taſte and Relliſh thoſe moſt nectarine, faire, worthy, and excellent things that may conduct him by an infallible courſe, to follow Piety and Reaſon.

WE therefore ſearching with great curioſity the Knowledge of Diuine things, and could not attayne them; not vnderſtanding the Diuine Law without being interpreted and rendred into our knowing tongue, we vndertooke to goe Ambaſſador vnto one onely Perſon, who amongſt his Cittizens and others, by debonarity and great glory was the moſt Honorable; and who not onely did great Honor and Profit to the Citizens, with whom He conuerſed, but alſo to all the other *Iewes*, of what other place, or whereſoeuer.

WE beeing then well informed, that they had the DIVINE LAVV written in *Hebrew* Characters, in skins of Parchment, we were ioyfull to accept this charge giuen vs by the King; as alſo that the Colonies

hercof

heere of the Captiue *Iewes*, de-
ſired the ſame aboue all things of th
World, who had beene hither le
by the Kings Father, who had p
into his Obedience the City of *Ier-*
ſalem, and all the Countrey ad
jacent.

BVT ſince we are falne to mak
mention of that buſineſſe, it ſhal
not be impertinent to giue you to vn
derſtand the whole Diſcourſe, tha
thereby you may haue better intelli-
gence, knowing well that it ſhalbe
much better, more carefully to in-
forme you how to faſhion you to th
ſeruice of GOD Reuerently, then
to trauayle your ſelfe in the ſearch of
mens Lawes or Actions, although
they may be iuſt. Which affection
you haue ſufficiently manifeſted, ſince
from an Ile ſo far Remote, you are
come into this Countrey to ſee in Per-
ſon thoſe things which may ſerue
you to the adornment of your Spirit,
without hauing Reſpect to place
whatſoeuer.

I haue here therefore Reduced by
Writing;

Writing : Firſt, what hath ſeemed to me worthy of Memory, touching the Nation of the *Iewes*, as I haue ſomething vnderſtood by the Learned and Wiſe Prieſts of *Ægypt* : to the end that by this meanes, I may ayde and encreaſe, by ſome meanes Your knowledge : For one ought to haue in Remembrance the good they haue receiued from perſons ; and eſpecially to thoſe to ſhewe all gratitude who appertayne vnto vs : And principally You, that haue knowledge of Vertue, drawing from your Brother, not onely Reſemblance, Proximity of blood, and Linage, which may thruſt on with the ſame impetuoſity of Courage, to attayne the Honour, Glory, and Beauty of Vertue ; aſſuring my ſelfe that neyther the admiration of Gold, or Riches : neither the appearance of things more precious, ſerue to nothing but vayne-glory ; neyther will yeeld you ſuch fruit as we may gather from Knowledge, Inſtitution, and conſideration of all good Diſciplines.

For

For the reſt, to the ende that
may not ſeeme that we exerciſe oſte
tation in being prolix in this Prefac
I will reduce me to that which fro
my purpoſe hath extrauagated.

DEmetrius Phalerius maſter of t
Kings Library, giuing orde
with the greateſt care hee could,
buy Bookes from all parts of th
World: And to that end imployi
great numbers of Perſons as Factor
ſpread abroad in many places, wh
had charge to buy and Tranſcri
them, they ſo doing, and that di
gently, the deſigne of the King wa
accompliſhed and executed, at leaſt
wiſe in the beſt manner for him poſ
ſible.

For wee being preſent, the Kin
asking him how many thouſand Vo
lumes he had gotten together in hi
Bibliotheicke. He anſwered, tha
for the preſent hee had no more then
two hundred thouſand, and that he
hoped ere long to haue to the number
of 500000. But Sir (ſayd hee) I
haue

haue vnderstood that the Lawes of the *Iewes* deserues also to bee Copied and Translated, and to be put in your Library : And what hinders it answered the King, that they be not ? haue you not all things to serue you commodiously to this purpose ? *Demetrius* Answerd, that it was needefull that those Lawes were Translated and Interpreted : because that the *Iewes* vsed the propriety of their Characters according to their Language, all otherwayes then the *Aegyptians* following the disposition of theyr Letters, they adopting and accommodating them to the propriety of their Voyce, and that they were much deceiued, who held they spake the *Syrian* tongue : for theyr fashion of speaking was farre otherwayes : To this the King replyed, that hee would write to the Pontiffe of the *Iewes*, to the end that all might be obtayned what was requisit, to bring to effect this affayre, as *Demetrius* pretended.

Then it came into my spirit, that

Time and occaſion preſented themſelues for deliuery of all the *Iewes* the which his Father *Ptolomeus Lagus* had led priſoners from *Iudea* into *Ægypt*. For the which deliuerance I had often prayed *Soſibius* the *Tarentine*, and *Andrea* Captaine of the Guarde to the Kings Body. For theſe two Commanding in the Army had brought into obedience all that which was in *Syria* and *Phenicia*, filling all theſe Regions with feare and terrour: and then were the *Iewes* led ſome Priſoners, others in manner of Colonies, in ſuch a manner and multitude that there was brought into *Ægypt* to the number of a 100000 men, of whom were choſen well neere 30000. all men of Warre, who were eſtabliſhed for the Guard of the Prouince.

True it is, that before there had bin ſent with the *Perſians* and other Companies that were ſent againſt the King of *Æthiopia* vnder the Charge of *Pſammiticke*: but all thoſe which were there, were not of ſo great nū-

be

ber as thoſe which were led away by onely *Ptolomeus Lagus*. For (as we haue ſayd) hee adreſſ'd to Armes all thoſe whom Age or Force ſhew'd to bee proper, and all the reſt of the Populer, as well Children, Old men, Woemen, he inſtituted as Colonies, determining in himſelfe, that if at any time his men of Warre grew inſolent, that none could ſurpaſſe them in courſe or neceſſity of Warre, hee had meanes to abate ſuch their preſumption by thoſe might riſe from theſe Colonies.

Now then ſeeking the occaſion to bring about the Liberty of theſe poore men (as I haue formerly ſayd) and hauing found my opportunity, I opened my deſire to the King thus proſing.

The Propoſition of *Ariſteus* to King *Ptolomeus Philadelphus* for the deliuery of the *Iewes*.

IT is nothing wonderfull my Gracious Lord and King, if it com to paſſe many times, that the very affayres which wee manage notes and argues vnto vs contrariety and as it were direct againſt vs: ſo all the Nations of the *Iewes* haue on ſelfe-ſame Law, the which wee de ſire to bee ours, not onely Copied, bu alſo Tranſlated into the *Greeke* lan guage. How then ſuppoſe you t ſend to them about this buſineſſ when the greateſt part of them is he in your Kingdome held Priſoners Vnleſſe it may pleaſe Your Magnan mity and Worthy Nobleneſſe to d ſire theyr Holy Bookes, after yo

ha

haue giuen free Liberty to thoſe who liue heere in great calamity and affliction, hauing aboue all things Reſpect to that GOD which makes your Kingdome flouriſh, and You in high proſperity: who is the ſame GOD which hath giuen them that Sacred Law which wee deſire to haue. For they worſhipping the GOD which hath made and created all things, and is the very ſame, whoſe wonderfull Workes all Humanes ſee and admires, though ſome not ſo clearely as others; for, (Sir) wee and others Call him *Iupiter*, and that not without reaſon, for it hath ſeemed good to our Anceſtors, becauſe by him are procreated and liue all Creatures: the which alſo they eſteeme the Conductor and Gouernour of the whole Vniuerſe. And although that hee holdes in his Domination all men mortall, neuertheleſſe ſhining with Spirituall light hee neyther fruſtrates nor deceiues the vowes and Prayers of thoſe implores his ayde.

Wee then ought humbly to desir
that hee would incline our hearts t
such good affections, as to doe good
and that freely to euery one, and e
specially to deliuer and free thos
which are in slauery and bondage
for being that Humane kind is th
Worke and Creation of God, wh
hath power to turne the heart and in
cline it to what part it pleaseth him
Wee many times and in diuers fashi
ons desire it would please him to lea
vs to a perfection in goodnesse as th
principall Ruler of hearts, vnder
standing, and spirit.

By this acknowledgement, I con
ceiue a great hope to come to th
Head of this businesse, principally
because I know God to be fauorabl
to those that pray for things reaso
nable and equitable. For when men
adopt themselues wholy to seeke and
accomplish things tending to Iustice
and perfection of good workes, God
the Lord of all things conducts and
addresseth their actions and affecti
ons to blessed & happy effects & ends.

The

The King then as ſomething gained with a contented Countenance, ſayd to *Andrea*, how many is there of the *Iewes* detayned in Captiuity? He anſwered in few words, more then 100000. it is a ſmall requeſt then ſaid the King, *Ariſteus* requires of vs, *Sofibius* and ſome others then there preſent anſwered, it is a thing (Sir) worthy of Your Highneſſe and Magnificence to make an agreeable preſent vnto God by their deliuerance in liew of thankes and action of acknowledgement, beeing that the Gouernour of Heauen and Earth hath exalted you into more Sublimity then all your Predeceſſors; and it will do well, you by this make the manifeſtation of your thankes.

The King then diſpoſed to Banqueting and paſtimes in a full Feaſt, and aſſembly of his Nobles, Commanded that the *Iewes* ſhould bee all ſearcht out, and that euery body of them ſhould bee rebought for the ſumme of 20. Drachmes by pole, and to confirme the ſame, that his Edicts

A Drachma is 3 ſhillings fiue pence, that is, 3. Pound 1 d 10. ſhillings the head.

ſhould bee made, and that heer
as much ſpeed and promtitude ſho
be made as might poſſible be. A
ſo it ſeemed that GOD perfit
and brought to paſſe our deſires,
hee pleaſed to put into the heart
the King to ſet at liberty, not on
thoſe that by the Army of the K
his Father led Captiues into *Egy*
but alſo all others that before
ſince, had beene carried Priſoners
to *Ægypt*, by what meanes ſoeue
the ſumme then of thoſe were fra
chiſ'd, mounted vnto 400. Talent

The Talent is 600 French Crownes.

Moreouer, I hold it not out of pu
poſe to ſend you the Copie and T
nour of the Edict, by which yo
may vnderſtand the greatneſſe of t
Affayre and the debonarity and fac
lity of the King, who was moued b
the Goodneſſe of God for the ſaluat
on of many.

Th

The Edict of King *Ptolomeus Philadelphus*, for the Deliuerance of the *Iewes*.

WE will and commaund all those that followed Armes vnder our deceased Father, through the Countrey of *Syria*, and *Phœnicia*, entring into the Land of *Iudea*, and their taking the *Iewes* and leading them prisoners, hauing applied them to their workes and seruice, both in Townes and fieldes: That they shall deliuer and restore them into full Liberty: moreouer we will that all the *Iewes* that eyther before or since haue beene taken and led away, in what fashion or manner soeuer, shall be sent francke and

and free : For the ransome wee ha
ordayned, that is to say, twen
drachmes for euery head ; the whi
summe, the men of Warre shall ta
vpon the distribution of the sta
and munition of Victuals, and t
rest shall goe vpon the reuenew
the Table to the King, or reserue
For we are duely informed that th
Iewes were constituted and breug
away prisoners agaynst the Coun
of our deceased Father, and agay
all right and reason : And that by t
boldnesse and insolence of the Men
Warre, they were Conducted in
Ægypt, and their Countrey wast
and desolated ; when it was sufficie
to haue the men of Warre of the sa
Countrey, at their deuotion, a
all the Prouince reduced into ob
dience.

Intending then to doe and rend
right to euery one Vniuersally, a
especially to those who receiue iniu
vnder the iniust domination of an
ther. Moreouer, to search di
gently and particularly all things co

cerni

erning right and equity, and to preferre Piety and Religion aboue all things.

Our will and pleasure is, that all *Iewes* whatsoeuer, beeing bond and Slaues in this Realme, in what part soeuer they be found, be it in the Colonies or else where, or be it in what soeuer manner they were brought into our Kingdome, shall be deliuered, enfranchised, and set at Liberty; for we are pleased it shalbee so done:

And to the ende that no person shall be interessed, or receiue dammage, wee commaund that three dayes after the publication of this present Edict, euery one whom it doth concerne, shall bring before vs their requests, contayning the number of heads that euery one hath set at liberty. For so it pleaseth vs to haue it, for the profit of Vs, and our Kingdome.

Declaring further, that the goods of those who are not obedient to this our Edict, that their shall be forfeit

and

and Confiſcate: And we giue liber
to whoſoeuer will, to accuſe a
bring in their contumacy or co
tempt of our will and pleaſure.

THIS Edict being written, p
fited, and brought to the King,
know if his pleaſure were, it ſhou
be Publiſhed in this manner, or t
hee would Correct and acknowled
it. When hee perceiued that th
Words, viz: *And thoſe that beſo*
and ſince had bin led Priſoners, we
wanting, hee inſerted of his liber
lity and magnificence. He then ma
preſently the money to be doubled
the ſumme, to his Treaſurer and O
ficers of his Finances.

The which diſtribution was d
patched in the ſpace of ſeauen day
And there was defrayed well nee
ſixe hundred ſixty thouſand Talent
for there were found a great mul
tude of Children with their mothe
which were all ſet at liberty, and f
euery head of thoſe, was payed b
the Commaundment of the Ki
twenty Drachmes: Which was a
compliſhe

mpliſhed by the King, to his great king and contentment.

And after all was done, he commanded *Demetrius* by courſe of eſtate, to deliuer him the denomberment of the *Hebrew* Volumes. For theſe kings haue in Cuſtome, to comprehend all things by Edicts, and to do nothing be it neuer ſo ſmall a buſineſſe without Writing; aſwell becauſe of their Royall highneſſe, as alſo that beleefe may more certainly bee giuen hereto.

Therefore to the end you may, as it were, ſee all before your eyes, I will here inſerte the Tenour and Copy of the requeſt made to the King, by *Demetrius*, and the Epiſtles which were ſent for thoſe that were franchiſ'd; ſo as one may ſee the multitude, and in what habite they were; and in what Artes and Profeſſions they were different, and how they were Regiſtred and inroled. The Exemplary of *Demetrius* his requeſt to the King, was this.

THE

The Requeſt of *Demetr*
Phalerius to the King PTO-
LOMEVS PHILADEL-
PHVS.

GReat Sir: Since it hath pl
ſed you to giue me Co
maundment to ſearch in
places for all manner
Bookes to fill, ſerue, and Decor
your Library. I haue thought
good and neceſſary wee obtayne a
get the Bookes of the *Iewes* Law
and ſome other we are yet ſhort a
vnfurniſht of, and becauſe the ſa
Bookes of the *Iewes* are Written
Hebrew Characters, proper a
beſt knowne to the *Iewes* onely, a
therfore not yet falne into your Ro
all hands: Neuertheleſſe, that th
may be gayned and ranked among
your other Volumes, partly for t
Wi

Viſedome contayned in them; partly for their Sublimity and Diuine ight of matter they contayne: Of hich Poets and Hiſtorians make ften mention, as very profitable to iſtruct to good manners, to inſtitute nd addreſſe the Republicke into the ireſt ſhape of Gouernment, by eaſon of the excellency of men herein mentioned, to the Reuegence of matters therein intreated; as *Hecatem Abderita* plainely teſtieth.

a *Scripſit librum de Iudæis, teſte Suida.*

Theſe things ſeriouſly conſidered, Great King) it would doe properly vell, if it would pleaſe you to write *Ieruſalem*, and to the great *Pon-iffe* therein, that he would ſend you xe men of euery *Tribe* or *Line*, and hat they be ſuch as are of good parts nd Condition, of venerable age, beſt nowing and Verſ'd in their owne aw, that being all able Tranſlators, hey may with iudgement choycely lect and chooſe that courſe of exreſſion may be conſonant and Harnoniouſly agreeing amongſt themſelues,

ſelues. And this done (great Sir) I ſhall hope you will accompliſh a courſe worthy of ſo excellent an intention, and at laſt wel agreeing with your deſires.

The King hauing read this requeſt, ordayned Letters ſhould bee drawn and ſent to *Eleazer* the High Prieſt, about this buſineſſe: In the which was ſignified vnto him the deliuerãce of the *Iewes* from their Captiuity. With the Letter, he ordayned alſo to be made ready, Cups, Veſſels, and a Table of pure Gold, with fifty Talents of Gold, and ſeauenty of ſiluer, for oblations there to be offered, with many precious Iewels and ſtones of very great price: Commanding the Gold-workers with all ſpeede to finiſh theſe things, and the money in Talents for the oblations to be rayſed incontinently. And becauſe you ſhall at full vnderſtand the Kings vivacity in this buſineſſe, I ſend you here the Coppy of the Letter the King Writ, whereof the Tenour is as followeth.

KING

King PTOLOMEVS PHILADELPHVS to ELEAZER Chiefe *Pontiffe* of the *Iewes*.

CONsidering the great Multitude of *Iewes* inhabiting within our Territories, (of whom ſome had beene led from *Hieruſalem* in the times that the *Perſians* had the Domination: the others following our deceaſed moſt Honourable Lord and Father, being adioyned with him, whereof many were receiued into his pay and ranke as his Souldiers, and men of Warre: whereof the moſt faythfull and truſty were eſtabliſhed in the moſt ſtrong Forts as Garriſons, by that meanes to bridle the inſolences of the

Ægyptians. Wee ſince being come to the Crowne, and hauing ſingular affection to exerciſe Liberality and Munificence towards all perſons, and in ſpeciall vnto the Cittizens, we haue franchiſed and ſet at Liberty more then a hundreth Thouſand, ordayning that from our Money a iuſt ranſome ſhould bee payed to all thoſe that held them Priſoners, valuing at a certayne price and ſumme for euery head of them, with deſire to giue order by reaſon, and to remit them into good eſtate and tranquillity, whom the Impetuoſity, Cruelty, and Diſorder of Warre had diſturb'd and diuerted from Right and Equity. In which wee eſteeme to haue done a good and holy deede as a worke yeelding thankes to the Great GOD for all his great benefits receiued from him, wee make him this Offering, for hauing adorned and celebrated before all the World this our Kingdome with moſt remarkable Peace, Tranquility, and notable Glory.

An

And thoſe others which had beene Slaues and Bondmen in our Army, wee haue ordayned Souldiers in the Company, and them who haue beene found more recommendable in Faith and Fidelity, wee haue made them Chiefes, and moſt aduanced in our Court.

Further, becauſe we deſire thoſe and all others of the Nation, ſpread and ſcattered through the Vniuerſe, to bee thankefull to our Fauours: wee haue deliberated to make that your Law which is Written in Hebrew Letters, ſhould bee Tranſlated into the *Greeke* Language; and that our Royall Library bee adorned therewith, as it is with other Books; you ſhall doe well then as a thing to vs very agreeable, and correſpondent to our Deſigne and Intention, if you elect out of euery Tribe or Line of your Nation, ſixe of the moſt Ancient Perſonages, and thoſe ſhall bee found of the beſt breeding and ſufficiency, and moſt Authoriſed in the Seruice of the Law, and haue the

best Style in Writing to make for vs this Translation: for so shall the Verity thereof bee best and easliest drawne, if the Company of the Interpreters bee men of mature Iudgement, and well exercised in the Law well waighing that to effect well and worthily such an Interpretation and Translation: it is needefull, there be Solicitude, curious Study and Meditation, which may bee found in the consideration of many who are more sharpe, more subtile, and more cleare-seeing then of one alone.

Many see more then one only.

Moreouer, wee shall esteem that by th'accomplishment of so great a Worke, there will redound to vs great Honour and Glory.

For this cause therefore wee have sent vnto you, *Andrea*, Chiefe of the Guarde belonging to our Person, and *Aristeus*, men of Honorable place in our Court, having Commission from our part to present you with Iewels for your Sacrifices, and for other vses an Hundred Talents of Siluer.

Beside

Beſides, heerein you ſhall doe vs contentable pleaſure, and courteſie reſenting Amitie, if you haue neede of any thing, to require it of vs, for wee will not fayle to accompliſh and accommodate you therwith immediately.

To this Epiſtle Eleazar *made Anſwere in theſe words.*

ELIAZER Pontiffe : to King PTOLOMEVS PHILADELPHVS, our moſt illuſtrious Friend.

IF you are well (Sir) and the Queene *Arſinöe*, and my Lady your Siſter, and your Children my Lords, prayſed be God ; for health is a thing to be deſired, and thanked for, as a due vnto him, which is the Giuer thereof: As for vs, wee are in good proſperity, alſo lauded be the Giuer.

Wee haue receiued your Letters, which brought vnto Vs great Contentment, by reaſon of your Counſell, Enterpriſe, and Deſigne; as alſo for the loue and good will you beare to vs.

Ha-

Hauing receiued them, wee made a great Aſſembly of the People, to whom by a long Diſcourſe, hauing made knowne your Liberality towards our Nation, and demonſtration of your Preſents and Oblations, to the end they ſhould vnderſtand your holy affection and Piety towards our God.

Shewing publickely the twenty Veſſels and Viols of Golde, the thirty of ſiluer, which we haue ſent, the fiue cuppes of Gold, with the Table of proportion, and the hundred Talents of ſiluer, for the prouiſion and re-eadying of the victimes and other Vſes requiſite to the Sacrificers: Which Iewells were to vs preſented by *Andrea* one of our Princes, and *Ariſteus*: Perſons truely worthy of note, both in corporall beauty, and excellency of Behauiour and Condition, as alſo rare Knowledge; briefely, Lords worthy in all things of your Conuerſation and Iuſtice, by whom wee haue beene fully informed of your will and intention, according with the Tenor of your Letters.

Wherefore wee will wholy p
our ſelues into endeauour to accon
pliſh your deſire: For although it
a difficult thing to well bring to pe
fect effect; yet for the Times to com
it will be an Argument of our gre
Confederation and Amity: For yo
haue obliged our Citizens with
great, and as it were, an ineſtimab
Benificence. Whereupon wee hav
offered to GOD the Sacrifice
Thankeſgiuing for You, your Siſte
Children, and Friends; and th
whole multitude of people hath pra
ed to GOD for your Proſperity, an
that it will pleaſe him to addreſſe yo
affection in all your Acts; and th
GOD the Ruler of all things, wi
make your Realme to flouriſh an
increaſe in Peace and Glory: And th
the Tranſlation of the Sacred Law
may redound vnto your Vtility an
Profite.

After theſe Sacrifices were ac
compliſhed, all the People being to
gether; wee haue choſen the per ſon
of the better ſort, and men of hon

and of good life and Report, beeing ſixe of euery Tribe or Line, which we haue ſent to you, with the Holy Law, which was left to vs, by the Inſpired Writer *Moſes*. Be it your pleaſure (Sir) to returne them vs, after the Tranſlation of the Bookes ſhalbe accompliſhed.

These are the Names of thoſe which were choſen from all the *Lines* and *Tribes* of the *Iewes*, for to go into *Egypt*, to make the firſt Tranſlation of the Holy Bible, or Law of MOSES.

Of the firſt *Tribe*.

Ioſephus, Ezechias, Zacharias, Ioannes, Ezechias, Heliſeus.

Of the ſecond.

Iudas, Simon, Somoelus; Adeus, Mathias, Eſcheri as.

Of

Of the third.

Neemias, Iosephus, Theodosius,
Baseas, Ornias, Dacis.

Of the fourth.

Ionathas, Auxeus, Heliseus,
Annanias, Chebrias, Sacheus.

Of the fifth.

Iasacus, Iacobus, Iesus,
Cabateus, Simon, Leuis.

Of the sixth.

Iudas, Iosephus, Simon,
Zacharias, Somelus, Selemias.

Of the seauenth.

Sabbateus, Iason, Iesus,
Theodotus, Ioannes, Ionathas.

The eighth.

Theodosius, Iason, Iesus,
Theodotus, Ioannes, Ionathas.

The

The ninth.

Theophilus, Abrahamus, Arſamus
Iaſen, Endemias, Danielus.

The tenth.

Hieremias, Eleazarus, Zacharias
Baneas, Heliſeus, Datheus.

The eleauenth.

Samuel, Ioſephus, Iudas,
Ioathes, Chabel, Deſitheus.

The twelfth.

Iſaelus, Ioannes, Theodoſius,
Arſamenus, Abiethas, Ezeelus.

Number of all 72.

Such was the anſwere to the Letters of the King.

NOw I will declare vnto you, the moſt ſuccinctly I poſſible can, the beauty and Decoration of the things we found in *Hieruſalem*, being

ing with *Eleazer*; and thoſe alſ
which were ſent vnto him: for a
was wrought with ſingularity o
manufacture, and of moſt exquiſit
beauty; the King beeing therein ſo
carefull and intentiue to performe a
bundantly all that was neceſſary fo
excellency of finiſhing the Worke
that of his owne proper motion he
went and came, viſiting euery on
of the Maiſter-Worke-men and
Gold-ſmithes, whom hee helde ſo
cloſe to their buſineſſe, that he
would not giue them any leaſure to
deboyſt themſelues, nor to idle ſport
by no meanes.

Of the Presents sent vnto *Eleazer* Pontiffe of the *Iewes*, by King PTOLOMEVS PHILADELPHVS.

And first of the Table of Gold.

IT behoueth then, that first wee describe the Table, for it was a worke of admirable politure. The King desiring to shew therein a Maister-peece of Worke: wherefore he demaunded the measure and dimension of the Table which was in the Temple of *Hierusalem*, and the ornaments of the same. When he knew the measure, he asked if they would receiue one more great. And being answered by some of the Sacrificers and others; if there were nothing might giue impediment thereby, one more great might bee put there.

The

The King then replyed, that he intended to giue one fiue times bigger then that was there, prouided that it might not bee discommodious to the Sacrificers, by a disproportionate quantity. Further, the consideration thereof ought not onely to be with the receite and capacity of the place, but with much more Care the Habitude should bee proper and agreeable with the Sacrifices thereon to be prepared, and that hee was not without consideration, that the *Iewes* had not made that they then had in their Temple of so small quantity for pouerty and want of Gold: for when it was made, they abounded in all Opulency and Riches: but that it seemed to him they had so proportioned it by some reason of perfect Dimention.

Therefore his aduice was, that things would not bee well and duely fabricated, if the Table hee intended to haue made, were more long or high then the other. Therefore projecting all in his Spirits which was

clear

leare and prompt to iudicially weigh of all things: hee gaue in charge to the Gold-ſmiths that were moſt ingenious and of beſt ſpirit to finiſh and accompliſh the buſineſſe, ingrauen and enriched with all variety poſſible: willing that thoſe which ſhould worke in the Borders, Rayſings, Flowries, and Wrappings, Entortilations, and ſuch like; ſhould amuſe themſelues onely for Beautifying and Decoration: and what was to bee playne, ſhould anſwere to the Meaſure and Dimention, and that in all theſe things they ſhould be exquiſitely careful.

This Table was 2. Cubits large, and a Cubit and a halfe in height. and thinke not it was couered with Plates or Lames of Gold ſuperficially, but was made all of ſolide, maſſie, pure, and fine Gold; round about it was a Crowne of 12. fingers large, wrapped with Barres of Gold and other pretty Workes in faire paſſages, in manner of little threds, and enterlaced with little cordes retyring to the

the Cauetills, a worke very ſhining and poliſhed of the three ſides, for the Table was made in a Triangular forme, and of euery ſide wrought of the ſame fathion: ſo that of what ſide ſoeuer one were, it ſeemed to bee but one Frontiſ-peece and one face. For if you came to contemplate it vpon one part, the playne of the Table by the Crowne with which it was bordered, diſcouered to your eies a moſt reſplendant Beauty euen admirable, and the outward Worke by the Rayes and Splendour of the 2. Squares euen dazeld ſo the eyes, that one could ſcarſe behold it; for the Table as wee haue ſayd was Triangular, and ſhewed with one Front and the ſame Superficies on what ſide ſoeuer you turned.

There was alſo an enrichment of Precious ſtones, ſtrung through a gation of Cords, and theſe Stones were wrought ſo properly in one after another, that they ſhewed a ſtring and wreathing of ſuch ſubtilty that to my thinking it was not poſ-

ſible

ible to imitate the like. And those stones were sustayned aud stayed by Buckles and Fermillets of Gold for more firmnesse, and the Ioynts and Commissures of Squares made with so great Artifice, entrenched and inuelted the one within the other, to keepe sure and conioyne all the worke, that in beholding them they were scarse discernable how.

Moreouer, in the largenesse of the Crowne that enuironed the Table by the aspect aboue, there was an order of Stones in fashiō of little Oualls that were agenced and holding together, and enfiled with little joncks of Gold, as raised the luster: and these Ouall Stones were thicke set the one with the other; and the whole Table was as it were Chayned about with this threed of Oualls. A little aboue this Chayne of chayned Stones the Master Goldsmiths had laboured a Girdle of Flowers, and Tussies of all Fruits, so inter-tyed and following together so well, that by their eminent risings amongst the Bosses of

Circuting Crowne, you might
Grapes tyed together; Eares
Corne, Dates, Aples, Oliues, Ro
and many such like; amongst wh
many Precious Stones set and bou
in Gold, in Colour, Forme, true a
natiue semblance; representing th
Fruits by an Admirable Artifi
And with this Adornment was t
Corinshes and Fronti-speece of t
Table enriched all about: and so w
this Worke of Fruits keeping ord
with the Ouall Stones aboue sayd.

To all these Decorations are a
ioyned other burnished Workes, c
into Sculpture; and in part wi
Ioncts and Verges of Gold, beau
fying all the Circuite of the Table
So that the Two parts which prese
themselues to the sight, with t
Beauty of the Crowne vnto t
place where are the feete of the T
ble, one might see a like Beauty, a
Daintinesse of Doublings; still Lustr
ous what part soeuer of the Tab
were turned.

They had made the Plate of all t

Tab

able ſolid and maſſie, of the thick-
eſſe of foure Fingers : to the end
hat they might more firmely and
xtly bind in the feete and treſſles to
rongly ſuſtaine it.

These Feete were put vnto the
rowne without being ſo perceiued,
d were firmely ioyned with Buc-
els and reſorts: in ſuch manner that
e Table might bee ſupported and
ell ſitting howſoeuer the Table
ere turned, and yet ſtill ſhining to
e eye. In the Superficies whereof
as repreſented in a faire worke the
lood *Meander*, running with his
newes, returnes, and windings; in
e Channell of which, one might ſee
Splendor of Precious Stones, repre-
nting his rowling waues, which
hingle was of Carbuncles, Eme-
lds, Agatts, and all other ſorts of
ecious Stones, ſparkling with their
tiue Luſter.

Neere to this Flood there was an
terlaced Worke as a Wreath of
aire, (a thing admirable to behold)
ewing in its aſpect a Geometricke

Figure, made of *Christall* and of *Amber*, and this Figure was ſquare ſolid: of which all the ſquares were equall, and the Angles oblicke of the foure ſides. In this poliſhed Figure was ſhewed the formes of the beholders, as if in a faire Mirrour. For the reſt, the Ingenious hand of the Maſter workemen had made the feet of the Table like to *Flower-de-luces* of whom the Flowers turning ſhe like backwards, ſuſtayned the Table; the ſayd *Flower-de-luces* thic with Leaues, ſprouting vp as fro within: this foote was ſuſtained a ſtayed in this manner.

There was a Stone of a Carbu ckle, of which the ſtreach was twelue fingers; hauing the forme a Rocke made in a Precipeece, a had about 8. fingers of largeneſ and vpon this ſtone was borne vp the burthen & waight of the Treſſ Vpon this lifts vp a *Lyerre* or Herl ſtring, which twining about t ſcpt of a Vine, embraced him euen the top, the Grapes hanging abo

on all parts: In this Table were foure feete like in disposition and proportion of workeman-ship, and of all foure was one selfe-same perspectiue: and so well were these things accomplished and perfected, by most excellent and ingenious Manufacture, of men Inuentiue and Ingenious; that not onely the aspect of things true, were made as it were false and illusiue to the eyes, but also one might heare the leaues rattle by stirring of a little winde mouing them one against another: so were all things laboured euen as it were to the Life and Naturall, euery thing representing a liuely Image of what it was made to represent.

More, the Tresses of the Table were moueable, and to bee remoued on all ends; wherein there was a secret of Workemanship which could not bee seene or perceiued for the greatnesse of the worke: and by the meanes of certaine Clasps, all was to bee borne together, although one could not perceiue eyther Creuis,

Ioynt, or Closing: For the Table was no more then a Cubit and a halfe big in all, yet therein, and on, was great expence bestowed, and many Talents employed.

For after the King had resolu'd not to exceede the measure and greatnes of that which was in *Hierusalem*, all that hee determined to lay vpon one much greater, was imployed in the Decoration of this, and much more: So that all was done and accomplished most beautifully, and with wonderous Art, and was excellent and admirable according to the Kings wish.

Of

Of the Vessels, Cups, and Viols of Gold.

THe two Cups from the base to the middle, were all cut in a scaly worke; and betwixt euery two scales, sowed with precious stones, the radious shine whereof, made such a reflect to the eyes, that it beate backe the sight with a dazlement. The Tower of these Cups was girt with a sculpture of the flood of *Meander*, of the hight of a Cubite; all enuironed and enterlased with diuersity of stones, of inestimable beauty and esteeme. Neere the flood, there was a tresse of haires of gold, with tuffes ioyned together from the boule aboue, to the bottome, being spread in cleare wayes, as a net of threed:

In the middle parts whereof, were set to be seene many precious stones, disposed in forme and figure of a Scutchion, amongst whom there was onely a space or interuall of foure fingers; where the splendour made the grace of the Worke more pleasant to the eye: vp on the lippes and border of the Cuppes, there was one Crowne interlased with Flower-de-Luces, bunches of Grapes, intermixt one with another, and wreathed like Cordage, and so running all about: These Cups so accomplished with more then rich Worke-man-ship, helde more then two Mettrets.

But the Tankerds of Siluer were adorned & decorated yet with much more beauty, in full worke and polishment: for within they were resplendant, that one might see all things, more to the life, then in a mirrour. And it is not possible to tell how the figures of all things were represented to the naturall, by the polishment and sparkling bright

erneſſe of them, which were ſo bright
diſand ſhining, that if you had put one
ruof the Siluer Cups by one of Gold,
vathen one of the Siluer, and ſo one of
urGold, and ſo followed this order,
adthey made an admirable ſhew, and
leaimpoſſible to be long lookt vpon; for
anthe ſhine gaue ſuch a lightning from
s one to another, and the rayes pene-
detrating one anothers luſter, that it
eeuen dazled and beate backe the point
eof the ſight, ſo that no ſoule was a-
inble long to behold them: For if you
plhad turned your eyes to a Cup of
keGold, they were ſo incountred with
wthe order and ſplendor of the workes
variety, and with the force of the
elight and radiation, and would ſo
noglance at the poynt of the ſight, that
poyou could hardly holde them from
etwinckling, ſo as you ſhould be for-
aced to turne thē elſewhere, or not too
inſtedfaſtly to behold their fulguratiō:
tAnd if you lookt vpon one of Siluer,
ngmore great effuſion of light ſhed all
babroad: So that your eyes taken with
hdimneſſe, you were not able to diſ-
nicerne

cerne throughly the ſtructure and manufacture.

For the Veſſels and Viols of Gold they were wrought with ſuch ingene, that the middles were enriched with cluſters of Grapes, the verges and lippes with bunches and wrapings of leaues of Myrhe and Oliues, bound together in manner of a Crowne, about all the mouth parts, and all ſet with precious ſtones, according with the ſpace and opportunity of the places: So I aſſure you, the Maiſter-worke-men had ſhewed their Arte in imbelliſhing and ornifying euery thing, with an ambitious deſire to honour the ingene, and to exalte the magnificence of the King: So that in all the Treaſors, neyther in all the Cabinets, or other whereſoeuer, was not to bee found any thing ſo rich, ſo faire, nor ſo precious, as were the Royall Workes.

For the King that had his Honour in ſingular recommendation, the that had imployed all care and diligent

and prodigally ſpread abroad all magnificence. For vppon his owne voluntary hee came often to viſite the Workes, conuerſing and mingling his aduice with the Maiſter-Goldeſmithes, making them to change, now this now that, according to his fantaſie.

Likewiſe he forbad expreſly, that they ſhould not ſtirre from their buſineſſe to any place, vntill all were finiſhed and accompliſhed, as hee would haue it, ſo that all was moſt artificially perfected in moſt excellent manner, as well to giue acknowledgement of his illuſtrious excellence and high place, as alſo for the dignity of the Pontiffe, which ſat in ſo high a Reſpect, to whom theſe things were intended.

Surely the multitude of ſtones, of which ſome were ſo rare, as ſcarſe knowne, yet beeing of meruailous greatneſſe, amounted to the number of fiue Thouſand: And yet for all that, the Worke-man-ſhip was of greater eſteeme then all: and all being

ing valued, it plainely appeared that both precious ſtones, and curious Worke-man-ſhip, exceeded by fiue times the Golde therein imployed, both in beauty, and eſtimation. Concluſiuely I eſteeme, that I haue formerly Written, may yeelde you ſome delight in knowing theſe Rare and curious things, the true loue and ingenious goodneſſe of the King therein.

Now what followes, ſhall declare the Diſcourſe of our Voyage to *Eleazer*: And becauſe you may at full vnderſtand all Circumſtances, I will deſcribe you firſt the Prouince, or Citty of *Hieruſalem*, and then the Region about it.

Of

Of the Citty of *Hieruſalem*, and the Region about it.

WHen wee arriued neere to *Hieruſalem*, we diſcouered the Towne ſcituated in the Mountayne, in the middle of all the Prouince of *Iudea*, hauing thereby a farre ſtreaching proſpectiue to the view. In the head of the Mountayne is ſcituated the Temple, in moſt goodly view and appearance, which truely is a faire thing to ſee: About the ſame is a girt of three Curtaines of Wals rayſed in the Ayre, to the height of ſeauenty Cubits, and of conuenient thickneſſe in proportion to the height, which inuironeth all the Decoration and trim of the Temple, with an excellent beauty

beauty and magnificent Worke: The fight of the Ports, the conexion and cueneſſe of the ſtones, the Frontiſpecces and Butriſſes, the faces of the Portals, ſhew with a luſtrious beauty and excellency of Workman-ſhip, and one might plainly ſee, that in all this ſtructure, all things did moſt magnificently abound, and that no charge had bin ſpared.

Without the Temple, there was a vayle by which the Temple was cloſed; round this vayle was hanged trauers from the magnificence of the Portals, yeelding a very pleaſing ſpectacle; and Principally then, when a little Wind roſe from the Pauement, and entring within the vayle, running from low to high, making volatures and replies like Waues, and mooving delightfully with puffes following one the other, reciprocally and ſucceſſiue blowing.

Within the Temple there was an Altar accompanied with a Chimney, very Properly and conueniently built, acording to the place for the victimes

there

there to bee offered. The ſtayres to aſcend thereto faire and euenly diſpoſed, according with the Magnificence of the place, both for comelineſſe, as alſo for the eaſe of the Sacrificators, who were inueſted with Garments of Linnen moſt ſubtill and ſoft. The fore-part of the Temple looking to the Eaſt, turnes the backe to the Weſt, and of him are the ſpaces compoſed and meaſured by faire *Symmetry*, in all dimention and ſhew a Beauty very excellent, and Worke of good grace.

The floure is paued with Stones, the Receptacles of the Waters which they ſhed in great quantity, in waſhing the Victimes after that they haue cut their throats, are hidden in conuenient places; for in the dayes of their Feaſt, many thouſand of Victimes are offered, by meanes whereof is ſpent ſo great quantity of water, that one would deeme there ranne ordinarily a great quicke Fountaine. But this is a thing yet more admirable, and almoſt vnbeleeuable: the

the greatneſſe of the Conduits of theſe Waters which are vnder earth, which are vnder ground in the Temple, and ſtretch fiue Stades in roundneſſe. And to conduct theſe waters into their Receptacles, there are Pipes of Lead cloſed within the Walles, drawing in all parts vnder the Pauement of the Temple, by which the waters void themſelues after the Beaſts are waſht: likewiſe many Spouts and openings neare to the Baſe of the Altar, which are vnknowne to all, but onely to thoſe who ſerue to the Sacrifices: and by them too the blood of the Offrings in like manner runnes and purgeth.

VVe coniectured the great quantity of waters there ſhed by this manner. For the *Iewes* hauing led vs to walke out of the Towne more then a League long, they ſhewed vs a place, where we might heare the noyſe of the waters which ranne vnder the earth, which ſeem'd to me to bee ſuch as when one voids water by whole Tunnes.

Of

Of the Sacrificers.

BVt all the former was as nothing in reſpect of the Worth, Honeſty, and Silence of the Sacrificers and their Miniſtery. For without ſolicitation they ſet themſelues to their buſineſſe, euery one according to his Eſtate and Charge, without ſtaying for any Commandement: Some kindling the Wood, others the Oyle, others bringing the Wheat-flowre; others the Odours *Aromaticke*, others the Fleſh; euery one ſhewing his readineſſe with an excellent dexterity. For taking the Calues by the thighes, although they waighed more then two Talents, they lifted them in the Ayre, with an admirable facility, and not more handſomely then eaſily; in ſuch manner, that they neuer fayl'd to place them where they ſhould bee.

They did the same with the Fa
dels of Sheepe and Goates for all Of
ferings, and Victimes were to be
without spot and fat.

Moreouer, there was a place pre
pared for their rest, where they al
lay, and rose most willingly and di
ligentiy, without being called or wa
ked; and so set themselues to their
busiuesse in their ranks, one after the
other: but also with so great silence,
that although they were ordinarily
about 700. Ministers, without re
ckoning a great Troupe of those that
offered the Victimes, yet it seemed
as if they all had beene but as one man:
all things were done with so great Pi
ty and Reuerence to God.

Of

Of the great Pontiffe ELEAZER.

THat wee had of greateſt admiration amongſt other things, was when wee ſaw *Eleazer* preſent himſelfe to the Sacrifices in his glory and Maieſty, cloathed in his habite and roabes, in Pontifficat; all ſhining with the luſter of Precious ſtone, for to his Accoutrements hung all about little Bells of Gold, yeelding a ſweete Harmony, amongſt which he had alſo Garnets of maruailous colours, and all was ſeparated with diuerſity of Flowers. Vpon his Veſtiment he wore a Girdle which girt him very comely: and the worke was of moſt faire Colours. Vnder his breaſt hung that they call the *Rationall*, which where there was 12. Precious ſtones of diuers colours ſet in Gold, in which was written the Names of the Princes of euery *Tribe* which were

from the beginning: and all was most resplendant in their naturall, (almost beyond beleefe:) his head was adorned with a Royall Bonett, vpon which was set a Myter of incomparable Beauty, together drawing vp the Coyfure to a Highneſſe Royall. From this Myter was dependant a Plate of Gold, vpon the fore-head of *Eleazer*, couering his eye-browes; in which was Written the Name of GOD in Sacred letters, a ſpectacle in truth full of great Glory and worthy of ſuch Myſtery: for with this Dreſſe the ſhine and redoundance was of ſuch ſhew and worthy dignity, that it might beget a trembling feare in thoſe beheld him: So as this Pontiffe was repreſented to the beholder as it were a figure of God. Briefly, euery thing being by vs contemplated, held our ſpirits in a ſuſpence and amazement through their beauty, for the manner and decoration of one thing & another drew our vnderſtandings euen by force maturely to conſider them.

Of

Of the Fortreſſe or Caſtle of *Hieruſalem*.

FRom thence we aſcended to viſite the Fortreſſe: It is ſcituated neare to the Temple in a moſt faire ſeate, muniſhed with many Towers made of Stones of extreame greatneſſe. And by that wee could vnderſtand and know it is the Bulwarke and Propugnacle of the Temple, to the end that if there hapned any Sedition, or impeteous hoſtile Inuaſion, no body ſhould enter by force within the cloyſture of the Temple which is neare: and is defended by the high Walles of this Fortreſſe, ſcituated in a place of precipitate ſteepneſſe, hauing his Sentinels and Mumtions with Engins of Warre.

This place is kept and guarded by a Garriſon of luſty young Souldiers, robuſt and ſtrong, which are eſtabli-

ſhed by all the Towers within, an
are ſuch, that for their merits to the
Country, are held in worthy eſteeme
They haue no liberty to goe out of th
Fortreſſe, except vpon Feaſt-dayes
and then with great Solemnity onel
part of them, and to the re-change o
Guarders, and they dare let no per-
ſon in; for the Captaine of the place
there vſeth ſuch watchfull diligence
when he iſſueth, and amongſt them
makes ſuch watch and diligent
ſearch, that hee cannot bee circum-
uented by any Spy, as it fell to vs; for
wee could but two enter, and that
without Armes & by great intreaties,
and that onely to ſee the Sacrifices:
for hee told vs, and that with an oath,
that all thoſe which are of this Gar-
riſon, which are in number 500.
haue ſworne to admit within but at
moſt fiue perſons at a time: Becauſe
the conſeruation and preſeruation of
the Temple conſiſts in the keeping of
this Fort, which if it ſhould bee ta-
ken and held, the Temple had no o-
ther de'e-ce.

YET

Yet of the Towne.

THe greatneſſe of the Towne, by that we could iudge, ſtretcheth in circute ſome forty Stades; A Citty certainly worthy to be regarded, both for the beauty of the Wals, and diſpoſition of the Towers. She is comparted in faire, ſtraight great ſtreets, and thoſe well Paued, where there is many little Lanes and Channels in opportune and conuenient places: So as this Citty that is ſeated in a Mountayne, with great eaſe one may mount and deſcend. Alſo the entries of the ſtreetes, there are cut out ſteppes in forme of Scaffolds, which one mounts by ſtayres as it were open Galleries, where the moſt eminent Perſons walke more high then others, which haue alſo meanes to Walke by places, which are a little low; and theſe banked wayes (as it were) are in the moſt

principall ſtreetes, to the ende tha thoſe who beare the holy things ſhould not bee contaminated wit foulenesſe and durt: By which on may iudge their Anceſtors haue wiſe ly and with good reaſon, choſen ſuc a Place for the ſeate of the Towne meaſuring and ordayning ſuch com modious choiſes in all things what ſoeuer.

Of the Region about *Hieruſalem*, and of the Policy of the *Peſants* or Country *People*.

THis Region is ſpacious and faire ſtretching from one ſide towards *Samaria*, and the Neighbouring *Idumea*, which is a playne Countrey: On the other ſide, the Coaſts are faire and fertile. And it is no meruaile if this Region is ſo abounding and fertile of it ſelfe, and therefore plentifull in all good fruites; being

alſo

alſo that it is cultiuated by the induſtry and great care of the Countrey People: And it is not heere, as it is commonly ſeene about good and great Cities, placed in good and fertile Lands, where the Peſants are idle, careleſſe; and for the abounding pleaſures and voluptuouſneſſe of Cities, deſpiſe their Labours: And as we ſee Youth is taken with delights and idleneſſe, and ſo become effeminate and tender. Which truely befell to *Alexandria*, a Citty Rich, Opulent, and Abounding in all good things: Where the Youth of the Countrey that vſed to follow Country workes, ſtaying and amuſing their rough condition with theſe pleaſures and voluptibilities, forgat their Countrey buſineſſe, labour, and become idle & ſloathfull.

And for theſe cauſes doubtleſſe, their Ieuviſh Kings ordayned that theſe Peſants ſhould make no abode in the Citty; and that no Creature of them ſhould dwell but in his ruſticke houſe, longer then twenty dayes; and

and that vnleſſe for great, vrgent, and important reaſons, becauſe they ſhould not looſe their time. Wherefore by Statute it was ordayned that all Proceſſe, and Controuerſies of Law ſuites, ſhould be determined in fiue dayes, and no delay to ſtretch farther then to the fifth day: And for this was Publiſhed and promulgated a Law, and the reaſon thereof delegated to the Iudges and Miniſters of euery Region, that the Peſants ſhould not ſojourne or make abode in the Townes (as is ſayde) becauſe of the Demurres of their Suites, neglecting their Country buſineſſe, which might cauſe damage and loſſe to the Reuenues of their Prince, amoyndring & diminiſhing his Tributes and Dues, ariſing from theſe Labourers.

I ſpeake all this at large, becauſe we were aduertiſed hereof in Diſcourſing with *Eleazer*. The Peaſants therefore are very carefull and diligent in their Labours and Menagery, by reaſon whereof in ſuch a multitude of People, the Region is

all

all planted with fruite Trees, abundant in Corne and all ſorts of Grayne in all parts. The Vineyards cloathed with Vines, and it is not poſſible to tell the number of Palme-Trees, Oliue-Trees, Figge-Trees, and beſides paſturage for the rayſing of Cattle, which they innumerably breed vp, ſo as they haue not onely a place, as it were, of choyſe to this purpoſe ſo commodious, but alſo an vnderſtanding care ſtill to condition it ſo for the maintaynance and entertaynement of ſo great a multitude of people; and they haue not better appointed this courſe for the Villages, but alſo that thereby they might fully furniſh and beautifie their Townes. Beſides there comes abundance of Aromaticke druggs, of Golde, and precious ſtones to them from *Arabia*. For this Prouince is expoſed, as it were, a Faire or generall Market, to all about them for Trafficke and Commerce.

The Citty is full of Tradeſ-men, hauing no want of any thing may be

be transported by Sea, for it is succoured & furnished by the neereneſſe of the ports of *Aſcalon*, of *Iaffet*, of *Gaza*, and of *Acra*. Citties founded by their Kings, for this purpoſe of furniſhment; and thoſe Citties we haue named, are to all conueniency for this Towne, not to be too neare off, or too farre from one the other, ſo as it is very eaſie to haue all things neceſſary in a ſhort time, with aſſurance of the wayes to the goers and Commers.

The Region is watered throughly by the Riuer *Iordan*, in whom Water neuer fayles: This flood ariſing from that ſide of the Sunne riſing, enuirons not leſſe then ſixty thouſand paces: In the beſt and moſt fertile Regions bordring this flood, heretofore inhabited and Conquered thoſe Valiant troupes of *Iewes*, which in their times Conquered the Countrey, and paſſed this Riuer, being in number more then ſixe hundred thouſand.

This *Iordan* ſwells and increaſeth in

in the Summer, and ouer-flowes the Neighbouring fieldes like the *Nyle*; couering a great part of the ground, and then fals into another Riuer by *Acra*, diſgorging themſelues together into the Sea. There are many other Torrents which haue their Originall and courſe towards *Gaza*, and *Azota*; which haue their ſerpentine courſes through all the whole Prouince.

The force, ſtrength, and aſſurance of this Region, conſiſts in places of hard acceſſe and euill to come to, and are ſo naturally ſtrong, for all the Country is inuironed with Mountaines, Rockes, and Precipices cut ſtraight downe as it were by the plomet. In other parts, it is incloſed wiih Riuers, Concurrents, whereof the Vallies and the Plaines is fortified with great Ditches and Trenches. On the otherſide, the wayes are ſo narrow and troubleſome by turnings and windings, too and agayne, that with great difficulty thoſe that Trauayle by Land, come to the great

great Citty. They say also they were wont in former times to drawe vp mettals from the Mountaines of the bordering *Arabia*: But since the time that the *Persians* had domination, this Quest of mettals was left off; the charge being more then the gayne, and the labour vnprofitable; yet they say this excuse was inuented by the Inhabitants of those places, to the end that those Earthes should not bee swallowed vp in the hollownesse of the Mines, so that the Earth beeing open, passage could not bee giuen to Strangers in those straites.

And so much for these things, Brother *Philocrates*, I haue discouered vnto thee. Now I will declare that which concernes the Law, and his Interpretation and first Translation.

What

What the Tranſlators of *the Holy Law were.*

THoſe which were choſen were very honeſt and vertuous men, excellent in all Knowledge, deſcended of Noble Parentage: and not onely vnderſtanding in their owne *Iudaicke* Learning, but alſo paſſing well ſeene and exerciſed in the *Greeke* Letters; for they were reſerued men and alwayes ready to be employed as Embaſſadours vpon occaſion: For which they were, as it were, purpoſely bred, and ſo proper, and able to Iudge of thoſe things and courſes as the caſe required: And were thoſe that Conſtructed the Publicke Aduertiſements, and gaue Anſweres with great ſufficiency touching all difficulties concerning their owne Law: and had marualous promptitude, both for

for Orationing and giuing Iudgment: They were men cleerely voyd of all barbarous Inciuility, but of good and ſweete Condition, and complexioned as it were to follow their proper manner of Liuing and Eſtate in a Mediocrity and moſt prayſeable Modeſty: ſtill ſtriuing aboue all things to excell all others in Wiſedome and good Knowledges; and in theſe endeauours conſiſted all their Study, eſteeming no other ſearch more then how to excell one the other in acceſſible graciouſneſſe, and ſweetneſſe of hearing and anſwering: ſo that euery one of them were eſteemed of in their *Tribe*, as men worthy to haue Preheminence and Principality for the Vertue that was in them.

And it is worthy the noting in what Honour they held *Eleazer*, and in what Reſpect hee held them: For beſides that hee Writt to the King concerning his care of their conuenient returne, hee recommended and that with a louing and great deſire, and with a great affection theſe reuc-

rent

rent Persons to *Andrea*; desiring by many propoſes and requeſts, how we ſhould with our Credits and Grace with the King, make them all fayre way.

To which we made anſwer, that as theſe things were matters of our eſpeciall charge, ſo wee would bee anſwerably carefull to diſcharge our ſelues, with all due care, ſo that we deſired he would not too much trouble himſelfe therewith; for that they ſhould therein bee abſolutely free. I aſſure you (ſayd he) I am therein ſomewhat, and not a little troubled, and not without iuſt cauſe. For I know the King, a Prince ſo diligent, a Louer of vertuous and worthy Perſons, and how induſtriouſly he ſeekes them; that there is no place free from his deſires, when he heares where ſuch are, that excell, or are noted for Knowledge or Prudence: And I haue beene aduertiſed, that he vſeth to ſay that which is moſt true, that in ſuch manner of men dwels & conſiſts the force and defence of his

Kingdome: and in especiall when hee hath neere about his person, good store of iust and prudent men, which haue prouident Councell to giue him, least all may fall. Which I perceiue well by those he hath pleased to send hether.

And we professe in modest earnest, that wee send not these persons vnto him, to ayde him in such his affaires of his Republicke; but for a generall profit and an Vniuersall good of all his people, in which regard nothing ought to be refused, or what we wil not indure. For although the forme of well liuing, consists in the obseruation and accomplishment of the precepts and Commandments: Neuertheless it is better learn'd and taught by the Knowledge and experience of the things themselues, then in the simplicity of the Words. By this speech and such like, wee came to know what great affection *Eleazer* did beare to these Persons.

OF

Of the Answeres made by ELIAZER, vpon certayne poynts of the Law of MOSES.

IT behoueth also we touch briefly the Answeres *Eleazer* made vs, being asked by vs: For knowing the *Iewes* make great curiosity & esteeme of the obseruances and difference that they put vpon their meates and drinke, according with their Law; and of certayne Beasts they esteeme vncleane and infected: Wee questioned saying, since all things are of one and the same Creation, and receiues one selfe-same substance; wherefore it is that some are reiected as infectious, as well to eate as to handle; so that it seemes the Law intreateth more prolixiuely then properly.

Eleazer then answered, you know not (sayd he) what vertue and propriety, custome hath in regard of well-liuing, and what mutations and changes she brings in humane things: See we not that those who conuerse with the Euill, let themselues run into a course of corruption in manners, whereby they become Wretched all their liues after: In the contrary, those that custome and accost themselues with men Wise and Prudent, although they are yet ignorant, change from good to better, and become happy and fortunate. The which our Law-maker considering, resoluing his ends to Piety and Iustice, hath not onely taught vs all wee ought to do by Words; but shewed vs all by Examples, and forbidding vs to do Euill, putting before our Eyes the causes wherefore GOD hath created euery thing.

First, he hath taught that GOD is One and All, by the Power of whom are Gouerned, and consisteth all things; and that He is present in

all places; and without Whom, Nothing can remayne in its being, be it neuer ſo little; and that Nothing can be hidden from Him, whatſoeuer men do vpon Earth neuer ſo ſecretly, euen what men do and thinke with themſelues, or what they plod and contract with another, all is to Him notorious and Naked before his Eies. For He ſees the things to come, as if they were preſent: Moreouer, He with his gracious Goodneſſe teacheth that when any one intends to Worke Euill, that he may aſſure himſelf: it cannot be hidden, and pretends by all the Law, no other thing then to ſhew the power and ſtrength of our good GOD.

Being then heedfull of the beginning of theſe things, he ſheweth that other people who haue opinion that there are many Gods, are themſelues more powerfull then the Gods they by folly adore. For they affirme fooliſhly that the Images and likeneſſes they frame of ſtone, or of Wood, are the repreſentances and formes of

thoſe who haue brought ſomething profitable by their inuentions, to the common vſe of their liuing; and thoſe they Worſhip, proſtrating themſelues vpon their knees before them. But they are out of their right ſences, and indeede out of themſelues! and if one demaund of them what is their inuentions: they alleadge ſomething produc'd from Nature, as a thing prouue'd, Created, and Compoſed by the fore-ſayd Inuentors, although ſuch neuer thereto put their hands, in which they ſufficiently prooue their blind Wils and Beaſtiality. For it is well knowne, that if there be queſtion of any good inuention, that there may be found at this day perſons more Learned, more ſubtile, and more prompt to inuent any good thing, then thoſe haue done, who haue bin in theſe times long ſince paſt: yet they are not therefore adored as Gods, although the Sage *Greekes* eſteemed ſuch Inuentors worthy of Honour. What ſhould I ſay of the *Aegyptians* and of their Neighbours

which

which are heerein more madd then the others who haue brought in diuine worſhip to bruite beaſts, others vnto Reptiles: which out, as it were, of common reaſon and all vnderſtanding, making Sacrifices to the liuing and dead, immolating to them Victimes? whereby the Wiſe and Prudent Law-maker being inſtituted of God, in the knowledge of all things hath compar'd and fortified vs as it were with a Trench and Paliſado, and with inexpugnable Endowments, hath enuironed vs with a Wall of Iron, to the end that beeing innocent in the Soule, and pure in the Body, wee ſhould not mingle our ſelues in what faſhion ſoeuer with other Nations, and that reiecting all follies and vaine opinions, we ſhould adore one onely GOD, which hath power ouer and vpon all Creatures.

For this the Prieſts of the *Ægyptians*, Princes of the People (although they fayle in many things) name vs men of GOD, and agree with vs in many things: becauſe o-

ther People hath not this Religion to Adore one onely God, according to the Truth as wee doe: For those giue themselues ouer to Gurmandisings and Drunkennesse, building vp shadowes, amusing themselues with no other things but pleasures and belly-cheere. Of which there is no one of vs hath so much as thought but all the course of our liues is imployed to the onely knowledge of Vertue and Diuine power, to the end wee fall not into Sinne, and bee not polluted by the conuersation of such people in any manner what euer.

Hee hath also defended and armed vs on all sides with Purity and Honesty, not onely in our Drinke and Meate, but also in what wee handle, touch, see, and heare; for hee hath reduced and brought all things before our naturall reason, euen so as all things haue their being from one Power: so as with a most profound vnderstanding, hee hath ordayned the things which wee ought to vse, and

also

alſo thoſe we ought to abſtaine from. I will alleage you one or two for example: to the end that if you take heed to the words and plaine ſpeech, you cannot thinke that *Moſes* hath not taken ſuch paines to ordaine his Lawes, becauſe of Rats, Weaſels, and ſuch things.

For it is neceſſary you vnderſtand, that hee hath very well and wiſely ordayned all things to the Honeſty of liuing, hauing regard to Purity and Cleanlineſſe, and to the correction and amendment of manners. And as for Birds, and flying Fowles, hee hath permitted vs to eate ordinarily of ſuch as are tame and are different from the others in purity and cleanneſſe, and that liue vpon Graine and Seeds: as are Pigeons, Turtels, Peacocks, Partridge, Geeſe, and ſuch like. And thoſe hee hath forbidden vs to eate, they are wilde, rauenous; liuing vpon fleſh and Carion, of proud natures, enclin'd to rapine, and prey, and ſuch as by force ſet vpon others, and ſeeke not their liuing but

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to the damage, hurt, and iniury of the other Poultrey which are gentle and tame; but thoſe fierce ones not onely aſſayle thoſe of their kinde, but alſo ſeaze vpon Lambes, Kidds, and euen vpon men yet liuing, or halfe dead.

Our Law-maker therefore noting this by way of Similitude, and by a certaine way of Tranſlation taken from the Nature of ſuch Fowles, hath pronounc't them vncleane and infectious; willing to reduce and bring all things to the conſideration of Purity and Cleanelineſſe of the Soule; to the end that euery one being admoniſhed by ordinary and houſhold examples, may vnderſtand how it behoueth to vſe Equity and Iuſtice, and that it is not granted to man, be he neuer ſo ſtrong, powerfull, proud, bold, and audacious ſoeuer, to rauiſh by force that of anothers, nor doe iniury to any perſon, but that is conuenient; hee orders the courſe of his life to the imitation of the Fowle which I haue ſpoken of, who liue by Graine, leading a gentle and peaceable life: And

that

that it is not lawfull to vexe and trouble any perſon of our kinde, nor rampe away his goods by force, as doth thoſe Beaſts hee hath prohibited to eate; and not to vſe force in whatſoeuer cauſe which is ſhewed by the Nature of Beaſts that are not wholy depriued of Sence: You vnderſtand then the cauſe for which he hath forbidden vs the vſe of the ſayd things, that is to ſay, by reaſon of the Inclination and Nature of euery Beaſt.

You may therefore now well conceiue how our Law-giuer *Moſes* hath beene carefull in all things to correct our Manners, and eſtabliſh them by the things to which wee are accuſtomed, and there to regard the Nature of bruite beaſts: for where hee hath licenſed vs eating the fleſh of foure-footed beaſts, who haue two and the hoofes clouen; is the ſigne and ſignification that wee ought to part our operations into right and bounty by this compartiment and ſigne hee enioyneth vs to bee inuentiue

to Iuſtice. For the which cauſe wee are ſeperated from other Nations: to the end wee bee not polluted with Sin by their frequentation and company. For many people of the *Gentiles* are ſullied with Impiety by mixture of one with another, and not onely ſuffer the Prouinces and Cities to bee ſpotted, infected, and diſhonoured with the ſin againſt Nature, but are touly ſtaind with the vncleane blood of Child-bearing Woemen, hauing no feeling or ſhame to cõmit Inceſt with their owne Daughters, from which things wee are wholy ſeperated.

Moreouer, where hee hath noted to vs the ſigne of this Diuiſion, hee hath alſo aduertiſed vs to bee heedfull by the ſame Character, being in the ſelfe-ſame ſubiect; for in all places where it is printed by their tract, it giues vs mention of this Diuiſion and ſtill admoniſhment to the afore-ſayd. He hath adioyned that they ſhould be ſuch as chew the Cud: By which he manifeſtly admoniſheth vs to haue

this

this rumination in memory & course of our Actions : for what signifieth this chewing of the Cud, but that we ought still to haue in our mindes a continuall recordation of our liues and acts, and so by a frequent meditation the duty to which wee are bound, and that wee ought to doe. For euen as the life of the Body is intertayned in still Cogitating; so is our Spirit nourished in reducing to memory her functions. And for this cause, he sayth in the Scripture, *Haue GOD still in thy Memory and Thought, which hath made in thee such great and admirable things.* If this thou truely considerest, thou shalt finde it great and admirable indeed.

Reasons for the *Iewes* choice and diuersity in Meates.

For first, thou shalt behold the Architecture of the Body, the distribution, and transfusion of the Elements, the Conexion and tying of all the Members; a thing truely worthy of admiration: But it wilbe more admirable if thou takest regard to the composition of the sense, which

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is giuen to euery member: If thou weigheſt the actions of the Vnderſtanding; if thou conſidereſt the Inuiſible moouings, and how in euery of them there ſhines a vigour, and acuity of Spirit, from whence is proceeded the inuention of Artes, euen almoſt innumerable.

Wherefore not without cauſe, *Moſes* commaundeth vs to haue in continuall conſideration, that all things haue beene eſtabliſhed and related exemplary by the DIVINE Power and Prouidence; for ſo hath he finiſhed and contermined euery thing, according with its time and place: Recalling alwayes into the memory the conſideration of GOD the Lord Ruler and Creator of the whole Vniuerſe.

And if wee will begin with that which concernes Eating and Drinking; hath hee not well and prudently commaunded that we ſhould giue prayſes and thankes to GOD when we ſit at Table? In which hee hath not permitted vs to deuiſe or Diſ-

courſe

courſe of any thing in the world that ſhould make vs forget or deface in our memories the power and prouidence of GOD.

Wherefore hee hath ordayned we draw vpon the Doores and Ports of our houſes ſuch Inſcriptions as ſhall mooue vs to actions of thankes, ſtill to renewe our memories: GOD and his goodneſſe in our thoughts, ſhewing by a moſt euident ſigne, that all our Study ought alwayes to bring to the memory Equity and Sincerity, and that the thought ought alwayes to repreſent GOD before our eyes.

Alſo hee hath ordayned, that not onely when wee ſit to the Table, but when wee riſe, that wee prayſe the Workes and Deeds of GOD not onely with words, but alſo with a ſober and reuerent countenance: reducing into the memory the perpetuall mouing of the Heauens, and that this alternatiue and ſucceſſiue Nature is not onely Diuine, but alſo incompreheniible to Man; Thus to you is expounded

Order of meates.

pounded the reason of the diuision
the remembrance thereof by Remi-
niscence, concerning the cleft of th
hoofe, and in Beasts their chewing o
the Cudde which you haue propou
ded: assuring you that there is no
thing ordayned which is superfluou
or improper for the vnderstanding o
the Spirit, but by this figuratiue man
ner and vse, hee hath accommodate
all things according to Verity.

Also the sayd Law-giuer by a lik
figure hath admonished vs from fal
ling into Iniustice and sinne, by th
hearing or too much relying vpo
our Eloquence, Prattle and leastin
which wee may learne in the consid
ration of vilde Beasts: for the Wea
sels are of a filthy complexion: as a
so Rats, and such like Creature
which he hath forbidden vs to hand
or touch. For Rats they make
things foule, infectious, and hurtfu
and are not onely pernicious to eat
but wholy vnprofitable to man
all things. And Weasels are a kind
of vermine which are yet more foul

more infectious, and the moſt filthy and vncleane of all thoſe we can ſpeak of. For they conceiue by the eares and bring forth their little ones by the throat, which is a thing abhominable in Men, when they heare any thing, receiuing by the hearing any accurſed folly, to vtter & augment the ſame by their tongue and report, and to exagerate the ſame by words odious and bitter. Whereof there comes many times cauſe of great inconuenience, and that which of it ſelfe is foule and filthy, they fill and multiply with more great wickedneſſe, and deprauation, by all the meanes they may.

Wherefore your King as we haue heard ſay, iuſtly makes the race of ſuch men to be puniſhed with Death. I thinke (ſayd I then) that by ſuch you meane the *Emphaniſts*: for the King puniſheth thoſe without ceaſe or mercy, by Proces, by Torments and ſufferings, euen to infamous death. They are the ſame (ſaid *Eleazer*) for their idleneſſe and negligence

Calumniators, falſe reporters, or Spies. Some Copies call them Complaniſts.

gence brings nothing to Men but perdition and moſt dangerous ruine and deſtruction.

And likewiſe our Law commands to doe no wrong or damage to any perſon eyther by deed or word. See then how I aduertize you in briefe, and ſhew you that all our actions by the Law, are addreſſed to Iuſtice and Equity: and that our holy Scriptures aduoucheth not any thing that is euill beſeeming, nor to bee done impertinently and with choller: But wee are commanded that in all our liues wee beare our ſelues towards all perſons, both in all our operations, and negotiations iuſtly and graciouſly, neuer putting out of our memories GOD the great Dominator.

Now to whom could it ſeeme otherwiſe, but that *Eleazer* had well and pertinently ſpoken of thoſe beaſtly Vermine, Reptiles, and ſuch filth, and of other Creatures alſo; ſhewing thereby very properly, that all the Letter of the Law tended to no other

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end then to iuſtice, and to forme and well addreſſe the manners and wils of Men.

Further, he declared concerning the oblations of Caſues, of Sheepe, and of Goares, making thereof a faire diſcourſe: ſhewing that it was their cuſtome to chuſe ſuch Beaſts from the Folds, and from Heards of houſhold and tame breed, to make with them their Offerings to GOD: neuer offering Sacrifice with wild or harmfull beaſts: becauſe thoſe which made ſuch oblations, and them offered, ſhould not conceiue any height of heart, or bee puffed vp with pride of minde, but inſtructed by the gentle and ſufferable nature of the Victimes, and that they ſhould make their profit from ſuch examples, to become humble and gentle, and to alwayes haue in their ſacrificing their ſpirits ſtretched to GOD the Creator of all things.

Hitherto *Philocrates*, I haue framed vnto you by Writing theſe memorable things, conſidering the deſire you haue to learne and to know the which I haue done, to the end that by this little you may vnderſtand the Maieſty of the Law, the Cauſes and naturall conſiderations that in it are contayned, and now I will come againe from what wee are digreſſed.

Returne

Returne of the Ambaſſadors into *Alexandria*, with the Doctors of the *Iewes*; and how the King adored the Holy LAVV ſeauen times with teares in his eyes.

ELEAZER then after the Sacrifices were accompliſhed, as was vſuall: Hauing choſen the Perſons as is before ſpecified, to ſend vnto the King; hee ſent him alſo many fayre Preſents, which indeede were very Magnificent. When therefore wee had taken leaue, and parted from him very amiable, with his ſalutation of Peace, and were returned into *Alexandria*, our arriuall was incontinently ſhewed to the King. And ſoone after *Andrea* and my Selfe entred into

the Kings Hall wee making moſt humble Reuerence, and preſented to his Maieſty the Letters of *Eleazer*. Then the King as very ioyous that the ſucceſſe of this Voyage had ſucceeded ſo well to him, hauing obtained the perſon ges he ſo much wiſht for, made the troupe of thoſe were there about their petitions and ſuites, to auoyde; and commaunded that the Doctors *Iewes* ſhould bee incontinently cald, ſooner then they expected ſo to be: For the cuſtome of the Countrey is, that when any Ambaſſadours arriue for any buſineſſe they are ſent about; it is not permitted that they be preſented to the King, if they are not Ambaſſadours from Kings, or of Signiories and excellent Common-weales, without great difficulty to haue Audience, vntill thirty dayes after their Arriuall, and ſometime longer; according as the King ſhall haue reſpect to the dignity and greatneſſe of thoſe which ſent them.

But the King hauing made anoydance

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of those he esteemed not necessary to this Entertayment; remayned in the Hall, there walking vntill the Doctors were presented vnto him to do him their Reuerence.

Who being introduced did their duties in deliuering the Presents sent to the King from ELEAZER. Likewise they Presented him with diuers skins of *Parchment*, exceeding fine, smooth, and delicate, bound to one so the other, by a binding that was rare and excellent.

In these Skins was the DIVINE LAVV of MOSES in Letters of Gold, and in the HEBREVV Language; a thing truely admirable to looke vpon.

The deliuery of the Holy LAVV or Sacred Bookes of MOSES, in Hebrew characters to King PTOLOMY.

As they presented them to the King sitting in his Estate: The King presently turned towards them, regarding them All, the one after the other; and then demaunded of them the Bookes of the LAVV: Then they displayed the Roules involued in these skins of Parchment or Vellame afore-sayd. Which the King

ſeriouſly beholding, remayned as one rauiſh'd a pritty ſpace. Then after adored the HOLY LAVV by ſeauen times, ſaying theſe Words: *We giue you thankes, my Maiſters, and much more him that hath ſent them hither, and the High GOD aboue all, of whom theſe are the Sacred Words.*

Then the ſayde Doctors, and all thoſe who were aſſiſtant with the King, ſhewed great tokens of ioy, with plaudities; and there fell teares of Ioy from the Kings eyes; as wee ſee many times, that exceſſiue contentments will draw teares from the Eyes, eſpecially in excellencies that are of ſpirituall condition and inclination.

Then the King commanded that the Skins and Bookes of the LAVV. ſhould be returned into their place: Which done, hee ſaluted them ſaying: Reaſon will, graue Sirs, that firſt I do you Honour and Reuerence, becauſe I haue made you to come hither, of which I giue you my hand,

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to the ende, I assure you, that this very day shalbe to me the Day, that all the dayes of my life I will hold great and memorable, and shalbee Celebrated euery yeare with feasting; because you not only come to see me; but in like sort it hapned, I obtayned a Sea-fight agaynst *Antigonus*. Wherefore wee will, that this very day you reioyce your selues in Feasting with vs.

Incontinently hee commanded the Princes should be inuited: Amongst whom he did me the Honor to make me sit. Moreouer, he caused to be put foorth in full shew, all the rich mooueables, wherewith the Pallace Royall was, in great Feasts vsed to be decked: In like sort, hee commaunded they should make ready Lodgings very neare to the Castle, in the most sumptuous manner they could: And in like sort the King ordayned, that the Feasts should bee readied in most Opulent and Magnificent manner, could be possible. And then the King commaunded *Nicanor* his

his Chiefe Phyſitian to bid *Dorothea* Controuler of the Houſe, (as from the Will and Commaund of his Maieſty,) that he ſhould, and that with all dilligence, deliuer all things neceſſary for euery one of the Doctors, as well for their vſe, as for the adornment of their Lodgings, and that without fayling, as from the ordinance and commaund of the King, which incontinently was accompliſhed with great celerity by many hands: As wee ſee is conformable in great Citties, when they prepare to make great Feaſts and publicke Banqueting, when there is choſen Cómiſſaries which are ordayned to furniſh euery one of that is in his charge and office: The eſtabliſhments of the King who aſſiſted in care, euen himſelfe, and his people in Truth, were not troubleſome people, grumlers at their paynes taking, or vnwilling to their Commaunders; for they furniſhed with all freeneſſe and Ioyfulneſſe and with Honour, all they ſaw requiſite and neceſſary, executing the com-

Nature of good Officers and Subiects.

commaunds of the King with pleasant and ioyfull countenances; so was the King fully serued, and freely Obayed in this, and diuers other Respects.

For *Dorothea* was very liberall and Magnificent, and very carefull in his charge and Office, which was chiefly to haue in regard the Furnish for these graue and Reuerent persons, not vsing things formerly adopted to such vses, but choyse and fresh stuffes, sparing nothing was in his power.

He assigned to euery one of them his Couch of Ease, besides his Bed, with fayre Ornaments, as the King had Commaunded. Moreouer, the King would that the halfe of them should be so placed and seated at the Table, that they might bee face to face agaynst him, and the others here and there from his Seate Royall; Forgetting nothing might any wayes do them honour, or might serue and accommodate their very thoughts.

After the seates of the Table were well

well and magnificently placed and prepared for euery one; the Kings commaund to *Dorothea* was, that all thoſe that came from *Iudea*, ſhould haue Victuals diſtributed, and ſuch as they deſired, according to the faſhion of their Countrey, and ordinance of their Law; Neuertheleſſe, that they ſhould be furniſhed therein abundantly; as alſo for their Oblations, Vowes, and Sacrifices, according to the cuſtome of their Nation.

After all theſe Ceremonies, the King prayed one of them, named *Eleazer*, the moſt aged of all thoſe came with vs, to make the Prayers. Who as he was very Venerable, being then riſen from his Seate, began in this manner.

GOD Almighty fill thee, O King, with all goodneſſe, and giue grace to thy Wife, and to thy Children, and that thy plenty may bee Permanent, without alteration or change, all the courſe of thy Life and theirs.

Hardly

Hardly had he ended this Prayer; but there roſe a bruite and exclamation of ioy, with a pleaſant murmur and plaudite, that laſted a pritty while.

Thus all things being diſpoſed and prepared to iouiſance, all the Company betooke themſelues to make great cheare, and thoſe who attended vppon the Table, were very ready and dilligent to their Offices, as the Controler had ordayned them: Amongſt thoſe who ſerued at the Table, were the Children of the King, and all the moſt greateſt Peeres and Lords.

Cuſtom of Egypt was ſo.

A N-

Anſwers of the Doctor *Iewes* to the Queſtions, propounded by King PTOLOMEVS PHILADELPHVS.

WHen the time came, and occaſion preſented it ſelfe for Diſcourſe, the King by certaine pauſes, began to aske them by order, and as they were plac'd at the Table; according to the age of euery one: to him therefore that was ſet moſt higheſt, hee made to him this Queſtion.

How he ſhould maintaine his Kingdome whole and ſafe vnto the end?

AFter the Doctor had a little ſtudied, he anſwered, you ſhall great

great King diſpoſe the eſtate of your Kingdome very well and wiſely, if in all, and by all, you giue your ſelfe to be an Imitator of the ſweetneſſe and Debonarity of GOD: vſing Patience and Sufferance, rayſing to Honour thoſe which are Worthy, and bringing the high and ambitious proud ſpirits to repentance and knowledge of themſelues, by ſhewing them Humanity, Affability, and faireneſſe of acceſſe. To the other.

How he might bring all things to good end iuſtly?

IF in all things (anſwered he great King) you haue your eyes and thoughts bent vpon your actions, taking heed to your ſelfe: you ſhall doe nothing which ſhall not be well done; and if you conſider that the Senſe and Reaſon proceeds from God, of whom wee ought alwayes to haue the feare before our eyes, and before all our operations, for that is the meanes neuer to goe aſtray. To

How he ſhould haue friends agreeable to himſelfe?

IF they know (Great King) that you thinke not of any other thing then that is good and profitable; and for the vtility of the People: and that you doe ſo, conſidering that the wealth that GOD giues to humane kind: hee giuing according to the want of the Body, ſuſtinance, to ſuſtayne the life, health of body, and other goodneſſe. To the other.

How hee ſhould purchaſe good reputation in expedition of affaires both in doing Iuſtice, and puniſhing offenders?

IF you ſhew your ſelfe reaſonable and equitable to the right of euery one, and if you execute nothing againſt Malefactors from your abſolute power and by affection, you may get knowledge; if you take into your remembrance the prouidence and

and diſpoſition of GOD, which granteth the requeſts and wiſhes of thoſe are worthy : and to the Male-factors and vicious, he ſhewes that to them is hurtfull, eyther by worke and expence ; or by terrours and dreames ; alſo hee chaſtiſeth not the ſinnes of men according as they haue deſerued ; nor according to his great power, but ſeekes their amendment ſweetely vſing all gentle meanes. To the other.

What hee ſhould doe to bee invincible in Warre?

IF you put not your truſt in the force of Armes, or in your Puiſſance, but that you call vpon GOD inceſſantly for his aide, to that is your Iuſt buſineſſe, and hee will adreſſe and conduct you with Counſell and deſignes. To the other.

By what meanes he may make himselfe terrible to his Enemies?

IF you bee prouided of good Armes, and of a strong Army, and of all furniture of warlike Engines; neuertheleſſe that you take heed that for a time all this your preparation bee as it were throwne behind you, and neglected, as if you esteemed it not; for before GOD disbands the Terrour of his power, hee giues a certaine truce, and then hee comes withall his prouision to put the vnderstanding of men in amazement, feare and dread. To the other.

What thing may be to him most profitable and best in this life?

THat is Great King, to haue in perfect Knowledge that God is the Dominator Soueraigne of all men: for wee haue not the power of our selues to addresse our Counsels to all

worthy

worthy workes; but it is GOD that ruleth ouer all things, that leadeth and conducteth to perfection the Actions of all humane affayres. To the other.

By what meanes hee might saue his goods without losse of any thing, and so to leaue them in the same estate vnto his Children?

IF incessantly you pray to GOD, (great King) that he will giue you good aduice, and good vnderstanding in that you are continually Negotiating; and that you commaund your Children that they boast not themselues, or grow proud eyther in Riches or Honour, but that they acknowledge and perswade themselues, that GOD hath inlarged all that they haue, and inioy by his free benignity and liberality; and that for their part, they possesse nothing which proceedeth from themselues. To the other.

By what meanes Hee might beare patiently good and euill Fortune.

IF you consider in your selfe (great King) that all humane people are Created of GOD, vnder this Condition, to bee afflicted with great mis-fortunes in the beginning, and then after to come agayne into prosperity, and to haue well and ill alternatiuely. For there is no man in this World that is not subiect to such alteration, or that can auoyde it. But it is requisite he pray vnto GOD that hee will bee pleased out of his free goodnesse to reduce all your Estate into Tranquillity.

The King then approouing this reason, sayd, that they all had well and pertinently answered. But after (sayd he) I haue asked one demaund yet behind, I will leaue questioning, because we may returne to our reioycing, passing the rest of this day in merriment; and sixe dayes hence wee will Learne that for the present wee

intermit. And so he put foorth this Question, to the other.

What is the end of Magnanimity.

IT is to be content, when there happens perilous accidents, after one hath prouided by good Counsell to come to the end of his affayres: For GOD giueth good successe to Negotiations, that are conducted by good and profitable Counsell.

To this answer, was made acclamations and applauses of prayse, by all the Assistants. And the King turning himselfe towards the Phylosophers which were there, in good number.

I am (sayde hee) of opinion, that these Men are excellently ornified in Vertue, and that they haue great experience in all thing, beeing they haue so promptly and pertinently, at the suddayne answered to such high Questions, still founding their speeches alwayes in GOD.

Then a Philosopher named *Menedemus Eretriensis* answered the King in this manner: Truely Sir, considering that man is a Diuine work, which one may know by the Fabricke of the whole World; it is a thing well-beseeming and reasonably fitting, that we begin with GOD; and found in him all the efficacy and elegancy of our Discourse. The King approouing his speech, all the Company betooke them to make cheare and to jouisance; and so the Feast lasted till Night, in great pleasance and recreation.

Vppon the morrow, the Tables were disposed in the same order, and the Banquet continued. And when the occasion came to make interrogations as pretented. The King began to addresse his Countenance to those were in the ranke of answering, next to those were in the former day questioned, beginning at the eleuenth, after the ten precedent.

What is the meanes to well Rule or Gouerne a Kingdome?

THat is first to wel rule ones selfe, and not suffer himselfe to be transported with pride and ouer-weening, through the affluence of much hauing, and Worldly honours; and not to desire any cruell thing, or agaynst due, by a lofty fiercenesse. Which if you consider of well (great King) and ponder well in your minde, esteeming all things as they iustly are. You shall reckon all that you possesse, as it were nothing: Thinke also that GOD is full of all goodnesse, and hath no neede of any thing; which cogitation you ought to fixe in your minde and Spirit, as firmely as the humane spirit can contayne; and not too couetously wish the ouer-flowing abundance of Worldly greatnesse and riches, to thinke thereby the better to Reigne. To the other.

How hee ought to chuſe the beſt things?

IF you haue alwaies regard to that is iuſt and equitable; and if you cenſure things vniuſtly and wicked to be put priuation of Life; for GOD hath ordayned great and abundant goodneſſe to iuſt men. To the o-

How I may auoide the vnreſt, that many times comes to vs, by dreaming.

YOu aske me, Great King, a moſt difficult Queſtion, for one can giue no order to things that trouble the Vnderſtanding by troubleſome Dreames. For we are ſometimes led by our ſenſuality fore-coming, from

eyther which hath beene, or from the obiects presenting themselues to our view. Whereby wee many times thinke dreaming, we are saylingvpon the Sea, or wee are passing ouer Riuers, sometimes we are in earnest businesse, then that wee flye with Wings, mooving from place to place, and such like things that are euen ridiculous to waking trueths. Moreouer, things to which we haue great Appetite and desire, troubles our Fantasies by dreames.

Wherefore (great King) I am of opinion that with all your power, and that all you say and doe, let still all your intention bee addressed to Piety and Holinesse; to the end that persevering in that manner, you shall bee inuironed and fortified on all parts with Vertue, and shall shewe your selfe inuiolable against all Voluptibilities. And on the other part, that you take not by force from another, that to him iustly belongs; because the things of which we most intreate and most busie our selues in waking, commonly

commonly appeare fantastically vnto vs againe in our dreames, led into our fantasies by our affections wee had to them: but when you conduce all your affections, operations and affaires to the Butt and White of Vertue and to honest ends, then sleeping and wakeing you shall be at rest. To the other.

By what meanes he should doe nothing vndecently?

☞ IF in all things you consider that which appertaines to your Estate, and that which is in your power: to the end there escapes not from you any vnworthy thing or vnfitting to your high degree, neyther in deed or word: Also you must consider, that all your Subiects still speake of you, iudging all your acts, and censuring your courses. Further, consider how you are exposed to flatterers, that deuine vpon your very thoughts by the diuersity of your carriage and countenance, by which they

hey will bee shaping out their owne ends: but in this great King, you should know well how to direct your selfe: not subiecting your selfe to any person that may charme you with his Syren flattery, or disguise the truth by dissimulation; for God hath endowed you with great Ciuility in your behauiour accompanied with grauity and readinesse.

The King then applauded the answere with great ioy, and gaue leaue to all the Company to goe to their rest: yet preparing them all to their meeting at the Feast the day following which was ordered as the former; they being met and as before the time presenting it selfe for discourse: the King made this Question to the first of those that yet had not spoken.

What is the most difficult thing to a King?

THat is, to command himselfe, and and not to suffer himselfe to bee gained with Appetites and euill affection.

fections. For all Humanes haue a certaine naturall inclination whereto they many times aptly suffer themselues to bee led, as their concupiscences will guide them, some to Banquets and drunkennesse, other to pastimes and voluptuousnesse, where the greatest part of the Multitude suffer themselues to tumble: But Kings that should haue their thoughts more high, for they are solicited by the greatnesse of glory and honours to settle their actions to conquests, and to subiect vnder their obeysance Peoples and Nations. Neuertheleſſe this is greatly prayseable to hold a measure in all things, and to conserue carefully that which GOD hath and shall giue you, and not so much as to wish for that which is out of reason, or vnworthy of the high glory of your place. To the other.

What

What is the meanes to carry no enmy to any person?

IF before all things you consider in your selfe and memory, that riches, honours, and greatnesse are gifts of GOD to Kings, of whom no person hath true right to command. Wherefore if any would make himselfe participant of this glorious prærogatiue, he will neuer obtaine his end, for it is a gift of GOD. To the other.

What is that he ought to doe to meprize his enemies?

IF you become gracious and fauorable towards all persons exercising Liberality without respect of Amity to any body. Likewise in that you receiue from others not to shew your selfe vnthankefull to the seruices and good-turnes you haue receiued from them, for that is a signe of the grace of GOD. To the other.

How

How hee might continue in Glory and Honour?

IF you be towards others and about all excellent in Liberality, and magnificient in good deeds, accompaning the same with a good grace, neuer will glory and honour abandon you: and it behoueth you still to pray to GOD that such vertues may perpetually assist you. To the other.

To what Persons he should doe honour?

THey esteeme commonly (Great King) that we ought to doe honour to those that we especially loue: but for my part I am of opinion, that one ought to doe all the honour that one can to the enuious, and to be towards them gracious and beneficiall with all our power: to the end that by such meanes they may be induced and drawne to doe that which is good, beneficiall, and profitable; in which

which wee muſt implore the ayde of GOD, who inſpireth the vnderſtanding: to the end that hee may accompliſh in vs this perfection. To the other.

What perſons he ought to gratifie?

FAther and Mother (Great King) before all perſons. For GOD hath eſtabliſh'd a great Commandement to the duty wee owe to our Father and Mother: giuing therein but a ſecond place to friends, the which hee hath named ſemblable in ſpirit. Further I eſteeme it (Great King) no ſmall happineſſe that you prouoke all the world to loue you. To the other.

What thing is more worthy than Beauty?

THat is Piety, for ſhe her ſelfe is excellent Beauty aboue all the others, and her puiſſance conſiſteth in Charity the which is a gift of GOD,

GOD, which you haue, and with her you shall possesse all good and all vertues. To the other.

By what meanes one may recouer greatnesse and glory lost?

BEing (Great King) that if you bee full of Clemency, Debonarity, and gracious to all the world, (which are things drawing and attracting the loue of the people,) it is hard if you loose your greatnesse. Of the other part great preparations for Armes promiseth a great assurance, but those who fall into such accidents, it is needfull then they abstaine from the things that made them fall into such inconuenience: and thence forward they acquire friends, by giuing themselues to exercising equity, and bearing themselues iustly: for good workes are gifts of GOD. To the others

How

How hee should liue without sorrow.

IF you offend no body, and that you ayde euery one, doing Iustice to all the world: For from so doing one gathereth such pleasant fruites as they shall liue alwayes pleasantly. Neuertheleſſe wee ought to cleaue of GOD that the accidents which comes against our hope, bring vs not damage, as death, ſickneſſes, and ſuch like inconueniences: the which can doe you no damage, if that you bee full of Piety. To the other.

What is the thing of the World worthy of the most great Glory?

THat is, to ſerue GOD: not by Sacrifices, neyther by oblations ſo much, but by purity and ſincerity of Spirit: and to conforme himſelfe to the will of a ſimple and liuely faith. Which if you doe (Great King) you

will imprint firmely in your heart, that all you haue done, and shall doe hereafter, shall be euident and discouered to all the World.

After these things the King with a high voyce, saluted them all, attributing to them great praise, and so did also the assistants: especially the Philosophers which were there present: and not without cause, for these Personages were excellent in deeds, and in words, putting alwayes the foundations of their Answers and Opinions in GOD. This done, the King began to reioyce in this Feast and Banquet merrily.

The day following, the Tables were couered in the same manner as before, and all the Lords aforesayd being set to the Table, the King taking his opportunity of Deuising, began to to interrogate those who followed the others in the precedent day of answering; and made this Question.

I would

I would know if Prudence may be taught?

PRudence is a certaine decoration and ornament to the Soule, flowing from the puissance Diuine, hauing propriety to receiue good things and to repulse the contrary. To the other.

Which is the thing is most profitable to the health of the Soule?

THat is Prudence, which no person can acquire or obtayne vnlesse GOD prepares his vnderstanding to receiue it. To the other.

By what meanes may one sufficiently and enough yeeld thankes to their Father and Mother?

IF you giue them no cause of griefe in the world, although there is

ſcarſe any perſon to bee found which can ſo gouerne themſelues, excepting GOD, Prince of all light, doe inluminate his vnderſtanding to all the actions of Vertue. To the other.

How he might be made coueteous to heare many things?

IF you conſider (Great King) how much it is to you gainefull and profitable, to know euery thing Created: for by that meanes accommodating and comparing that which you haue vnderſtood to the quality of the times preſent, you ſhall haue the choice and election of that which to you ſhalbe moſt agreeable and conuenable, in which you ought alwayes to pray vnto GOD, that hee wilbe your ſuccourer; for from him proceeds all the accompliſhment of good workes. To the other.

What he ſhould doe, not to tranſgreſſe the Lawes?

IF you know that GOD hath inſpired the vnderſtanding of thoſe who

hath eſtabliſhed the Lawes, for the gouernment and addreſſe of the life of vs humanes: you ſhall well follow the Lawes. To the other.

What profit may ariſe to him by Parentage?

GReat King, if wee will weigh the accidents which happen, we ſhall finde, that when our Parents fall into any aduerſity, that wee receiue our part thereof, and are oppreſſed and alſo grieued with the greatneſſe of their ſorrow. And if there come alſo any proſperity and happy fortune wee are glad, finde content, and pleaſure, in which wee reioyce. And in verity, if the Parents are ſo well aduiſed that they can tranſpoſe and ſo intreate their affaires amiably together, and that all things betweene them be ſo well linked together by aſtriction of firme Amity: one needs not deſire a life more happy, and from the ſame there remaineth no other or further

blessing but onely to pray vnto GOD that hee will giue prosperity vnto all things. To the other.

How he might be free from all feare?

IF your conscience be free from all knowings of former euill dealings, putting alwayes GOD before your eyes, for your guide and addresse of all your counsels to happy and good issue. To the other.

How he should be readily prouided with right Reason and Sense at all times?

IF you seriously bethinke you how to the importunate accidents of this humane life all the world is exposed, putting often before your eyes the admirable changes that GOD hath sent to men. How some are aduanced vnto riches and honours, others fettered with calamities and strucke downe into extreame ignominy. To the other.

What

What meanes hee should hold and follow, not to be vanquished by idlenesse, or by voluptuousnes.

THe same to you (Great King) is easie that haue the Regiment of a great Kingdom; and by consequent, so the management of great affayres. So that by doing according to your estate, it is impossible that you shall haue the leasure to settle seriously your fantasie vpon other things, then to your affaires, which will neyther promit nor permit any repose. For it is conuenient therefore, you be alwayes carefull of your charge, and to pray vnto GOD, that hee will giue you the grace to omit nothing of that which concernes your function. To the other.

By what signes he may know those that would deceiue him?

IF you take heede in your selfe, what liberty euery one vseth in

your behalfe: if hee hath alwayes ſo done, and if hee continueth the ſame faſhion ſtill, ſo to court you according to his will: Or if hee holds the ſame meanes in giuing you Counſell as a cuſtome, and if his conuerſation and manner of life is the ſame as before: And if hee hath forgot nothing of that which loue and obſeruance that hee owes you doth require. Briefly, if his affections and other faſhions of doing are changed. GOD inſtruct your vnderſtanding to fore-ſee the ſurplus.

Then the King gaue prayſe to all, naming euery one by his name, wherewith all the aſſiſtants reioyced. The next day when the King eſpied his opportunity in the Feaſt, he began to Queſtion the others in this ſame manner.

What is the moſt greateſt negligence of the World.

THat is not to hold an account of his Children; and not to take care

for

for their instruction, to institute them in Vertue and good manners & behauiour. For pray we not ordinarily to GOD & not for our selues, but also desire him that it will please him to addresse our Children in all goodnesse, and to impart to them Doctrine, and Wisedome; the which proceeds from the grace of GOD also. To the other.

How he should come to be a louer of his Country?

IF you perswade your selfe, that it is a happy thing to liue and dye in your House, and that peregrinations brings nothing but folly to the poore, and dishonour to the Rich; for most people are of opinion that they haue beene chased out of their Countries for some misdeed, debt, or forfeit. But to you (great King) you shall haue easily that which you demaund in doing well, (as you do) to all the World. for GOD will giue you a good share in all your good affaires

faires and actions. To the other.

What one ought to doe, to liue agreeingly with his Wife.

ALthough that some race of Women are deficile and troublesome, and that opinion of themselues grow obstinate in their affections: Moreouer frayle, by reason of the imbecillity of the Sexe, and subiect to commit some faultes; yet neuertheleſſe it behooueth to temporize with them, and to vse them for our health and commodity, contesting not with them, nor contradicting them with the Spirit of frowardneſſe; for it is necessary to addresse ones life to a certayne Butt or End, as the Gouernours and Pylots of Ships doe by obseruing Land-markes, all which things are conducted by the order and Prouidence of our great GOD. To the other.

What meanes he ſhould, not to be deceiued?

IF you do all things by reaſon, you will not ſuffer your ſelfe to be perſwaded by the reports of detractors; but (as you are indowed with a very good ſpirit) put a difference betwixt the deedes and ſayings of euery one: By the meanes whereof you ſhall, ſo doing, that you ſhalbee out of the danger of being circumuented, accompliſhing your deſires in your deſignes: the which you ſhall proiect by aſſured iudgement; neuertheleſſe you muſt reſolue and thinke that the intelligence of ſuch buſineſſe, and the effect and execution of them, is the worke of the Diuine puiſſance. To the other.

What he ſhould do, not to be Cholericke at all.

GReat King, if you conſider that Hee of whom Dependeth the Life

Life of many, is the cauſe of the Death of abundance of folkes; when he executeth his Will with fury and choller, and it is a thing accurſed to extinguiſh the life of many by ambition of domination: But when the ſubiects conforme themſelues to the will of the Prince, humbly yeelding and obaying: What reaſon hath hee then to vexe himſelfe, and to enter into Choller? Moreouer hee muſt thinke that GOD who guideth and Gouerneth the Vniuerſall world, is not any way ſubiect vnto Wrath, nor heated with Choller; of whom a Prince ought to follow the benigne and ſweete goodneſſe. To the other.

What thing is that which may well be fore-ſeene by good Counſell?

THat is to Adminiſter well all things, by the Rule and Diſcourſe of

of Reason; and to conduct them to a certayne end and designe pretended; and to reiect all that, which is Vnprofitable, and contrary to right and reason; in such manner that discouering the Spirit by euery thing, wee come to the head of our affayres, by good Counsell: But GOD by his Vertue makes all counsell assured and firme; and yours principally, because you are giuen to the exercise of Piety. To the other.

What is it to Philosophize?

THat is Well and Wisely to argue and consult of all things, which present themselues and come vppon one; and not to suffer ones selfe to glide along in his Appetites; to despise all follies and vanities proceeding from Countousnesse and Lusts; and to bee alwayes ready to the accomplishment of good Workes, by good and iust measure, which to attayne vnto, wee ought to implore the ayde of GOD incessantly. To the other.

What

What is the Soueraigne grace of Hospitality?

IT is to shewe ones selfe not to be ingratfull, but mensurable and equitable to all the World; redoubling with bounty the pleasure you haue receiued from another; in such sort as you may beare the prize of Courtesie. For GOD exalteth the humble greatly, bearing great fauour and loue to those abate themselues to exalt and shewe Vertue to others. To the other.

What are the workes of most Durability?

A Person is esteemed to do a during Worke, when he hath brought to passe a weighty businesse and worthy of Reuerence; and when it is such as the Beholders durst not put their hands to it; for the difficulty and excellency of the businesse; and that he neuertheless suffers not any body that hath

hath trauelled therein to be vnrecompenſed. Likewiſe forgetting not to prouide for thoſe that hee hath conſtrayned to buſie themſelues therein of all things to them neceſſary. For GOD regarding all things in this world gratifieth men with Infinity of gifts, enlarging to ſome health of body, and of Vnderſtanding, and many ſuch goods. Wherefore (Great King) you in the imitation of GOD ought to giue comfort to the afflicted: and to change their calamities into ſolace and reſt, being aſſured that what is done by iuſtice and equity, is of longeſt laſting, euen perpetuall. To the other.

What is the fruite of Wiſedome?

THe fruite of Wiſedome is, when wee haue committed nothing whereof our conſcience doth not remember vs knowingly; and when we haue paſſed the courſe of our liues in verity. For of ſuch things (Excellent King) there is ingendred in our ſpirits

ſpirits a very great contentment, and an infinite ioy, with a pleaſant voluptabitity. For you (Great King) you can neuer want hope in GOD, conducting your Raigne in Piety and Religion. Theſe Anſwers heard all the aſſiſtants, made ſignes of great louiſance with an applauding approbation. Then the King prouoked them graciouſly to drinke. The morrow when all the company returned to the Table, the King asked the others in this manner.

What meanes hee ſhould hold, neuer to be lifted vp with Pride?

YOu ſhall neuer bee blowne vp or lifted with Pride, if you keepe equally in your ſelfe, that is to ſay, if in all things you haue this Maxime imprinted in your ſpirit; that you which haue commandement vpon Men, conſider you are a Man alſo: thinking alſo with your ſelfe that God exterminеth the proud and high minded, and that he lifteth vp thoſe who

What Counſellours he ought to haue neere his Perſon?

THoſe ſhall bee your Counſellours (Great King) which haue beene long exerciſed and verſed in your affayres, and ſuch as you know beare you great fidelity and loue; & thoſe which know to conforme and accommodate themſelues to your conditions: the light of GOD will diſcouer thoſe which are worthy of ſuch a function. To the other.

What is the thing is moſt neceſſary to a King?

THe loue of his Subiects; for by that meanes he will make a bond of indiſſoluable good will: To the reſt, GOD accompliſheth that which one chuſeth for the beſt. To the other.

What is the end of a Speech or Oration, in one pleading.

IT is, after he hath propoſed your intention, perſwading your cauſe

to be good, confuting the Obiecti-
ons of your aduerſe party, and ſhew-
ing them to be inept, worthleſſe and
impertinent: But the mayne end is to
march rightly in the buſineſſe in all
affayres, and not to ſtray with am-
bages; for the true perſwaſion is a
thing addreſſed from GOD. To the
other.

*How hee ſhould accommodate him-
ſelfe to diuers People in one
Kingdome.*

DOing and adminiſtring Iuſtice to
euery one equally; and by the
ſame you ſhall Gouerne and Rule
them as you liſt: for the reſt, GOD
inſpireth men with power to diſcerne
the right of Kings. To the other.

*In what things are we conſtray-
ned to be ſorrowfull?*

IN the Calamities and Aduerſities
of our friends, and moſt when we
ſee that ſuch calamities are of long
indurance,

indurance, and inevitable; and when they are therewith so attached, as to make them dye: For in such griefes there is no meanes how we can take off our sorrow, (& there were) there is no possible hope of remedy, nor any profitable to be found against such accidents; with which all humane kind so are grieued. For to auoyde wholly all mischances, is a businesse rather for a DIVINE power, then a Mortall. To the other.

In what thing a man depriues himselfe of Glory and Honour.

WHen a man becomes vntractable, and inaccessible, by fiercenesse and pride: for then vituperation comes vpon him, and priuation of honour followes him: for GOD, who is the Dominator of Glory, giues and takes it away, as seemeth good to him. To the other.

What kind of men he ought most to trust.

TO those who beare you such lou
that neyther Feare, nor Auaric
nor Ambition, nor Couetousnes
nor hope of Lucre, cannot at
haue any power to diuert them. N
uertheleſſe, the index of this Loue
not eaſily to be diſcerned; and in t
ſame, it is needfull to haue Obſeru
tion by long ſpace of time, for thos
which being neere to a King, aſpire
to make themſelues rich, and ſp
reth no meanes to plucke by his fa
uour, great hauings, and are natural
traytors. But GOD conduct (Gre
King) your Councell, that they ma
ſufficiently ſhew you, who are thoſe
that perfitly loue you. To the o
ther.

What is that which conſerueth a Kingdome.

THat is, that the King take dilig
gent care, and giue order, tha
thoſ

those who are in Office, and haue charge, commit no vndue things agaynst the profit of the people: The which you know very well to do, for (as it seemeth) GOD hath giuen you a spirit very excellent. To the other.

By what meanes hee might keepe Grace and Honour?

BY Vertue: For she is the accomplishment of all fayre Workes, and trips vp the feete of Vice, as you (it appeares) know very well how to doe, by your excellent Bounty towards all persons: Which in you is a signe of the gift of GOD. To the ther.

How in Time of Warre he might keep himselfe still in Tranquillity of Spirit?

IF you propose in your vnderstanding, to giue order that your Lieutenants and Captaynes commit nothing that is Euill; but that

they contend by Vertue one with another, for the prooffe of their vertue, and further that they haue in you a perfect confidence, that you will haue their Domesticke affayres in singuler recommendation, if it happen that they loose their Liues for, and in your Seruice. By this meanes you shall haue no Occasion to grieue your selfe, disposing all prudently by DIVINE Clemency, which will inspire you to vnderstand all that is good.

King PTOLOMIE receiuing this Answere with great Congratulation and Ioy, with a cheerefull Countenance, entreated them all to Drinke, shewing extreame contentment.

The seauenth Day, the Feast was prepared more great and more sumptuous then it had hetherto beene; because that many Ambassadours from Cities were hither Arriued. Then all being set in their Order: the King finding occasion to deuise, asked the first of those that had not yet sayde

their

their aduiſe in this ſame manner.

How hee might bee reſolued throughly by reaſon, and by Arguments?

IF you Weigh well the propoſitions which you ſhall hold, and the perſons which ſpeake, and the Subiect whereof they Treate: and that you often informe your ſelfe, and that in diuers manners, and by long interualls of time, of the eſtate of the aboue-ſayd Affayres: For the Bounty of the Spirit, is an illuſtrate gift of GOD, by the which one may eaſily know and diſcerne all things. To the other.

Wherefore is it that many cannot Approach vnto Vertue?

BEcauſe Nature hath Created all Humanes, ſubiect to incontinence,

and prompt to voluptuouſneſſe; from whence iniuſtice and inequity is ingendred, and Auariciouſneſſe growes a gatherer. But the eſtate of Vertue which is faſtned to a ſublimed place, caſts farre away thoſe that by their Voluptuouſneſſe, are from her moſt diſtanced: For ſhee commaunds before all things, that Iuſtice and Magnanimity ſhalbe Obſerued, the which GOD giues, and is thereof the chiefe. To the other.

What is that which Kings ought to follow, aboue all things.

THat is the Lawes: To the ende that they ruling the liues of Subiects by iuſt and equitable Acts (as wee haue heard you doe,) Great King you ſhall gayne by this meanes immortall memory, in following the precepts and Commaundments of GOD. To the other.

Who

Who are thoſe that one ought to elect for Offices and Magiſtracies?

THey are thoſe that haue in hatred things vniuſt, and that are imitators of your affections: and that being drawne with the ſweetneſſe of prayſe, goe inceſſantly after good operations to come to glory and honour, to which certainely, O Worthy King, ſtill following Vertue you will attaine: For GOD is hee that crowneth with honour and glory, glorious Iuſtice. To the other.

What perſons ought one to chooſe for Captaines?

THoſe who are the moſt excellent in Iuſtice and Magnanimity, and that haue more reſpect to the liues of men then to a bloody Victory: For GOD is hee from whom Humanes receiue infinite goodneſſe, the which you ſhall follow in ſtill following the doing

doing of ſo much goodneſſe to your Subiects. To the other.

Who is the man worthy of admiration?

THat is hee who is exuberant and abundant in glory and greatneſſe, opulent in Riches, and ſublime in Puiſſance. and neuertheleſſe yeelds himſelfe iuſt and equitable to euery one as we haue heard, Great King, you doe; and the ſame ſhall make your ſelfe admirable to euery one. For ſo GOD will engraue this Solicitude in your heart. To the other.

What behoueth that hee exerciſe himſelfe in, when he is at leaſure, thereby not to be drown'd in Sloth?

IT is neceſſary to put into conſideration, and that with great diligence the diſcourſe which preſenteth it ſelfe to the vnderſtanding, touching the forme

forme and image how to liue: which one ought to haue inceſſantly before the eyes. Likewiſe to reduce into the memory, to what end, property, and vertue, were all things ordained: becauſe in the ſayd diſcourſe there is faire and honeſt paſtime conioyned with Science. For amongſt little and vild things, one finds many times ſomething that one is well pleaſed to chooſe and take; for the reſt (Great King) it ſeemes well to vs GOD hath ſo fauoured you with perfect bounty, that you will ſtill be electing all vertuous behauiour and elegance, by the honour you beare to the ſtudy of Wiſedome. To the other.

In what things ought Kings moſt to employ their time?

IN the knowledge of Hiſtories, and in reading Bookes which entreate of affaires that moſt often preſent themſelues to him: in whom it is needfull that hee imploy much time. It behoueth moreouer that he enqui-

ieth

reth for those Writings that teacheth to conserue Kingdomes, and to correct the manners of men: which to accompliſh with ſuch diligence as you doe, GOD will giue proſperity to your deſignes, in which hee will grant you an excellent glory farre aboue other Kings. To the other.

What Perſons ought one to inuite to Banquets?

ONe ought to call thoſe which are couetous to learne, and thoſe who often thinke how the affaires of a Kingdome ought to paſſe, and that know how to recount the liues of Princes: for there is nothing more pleaſant, nor more delectable then ſuch Company. For they are thoſe that are well inſtituted and inſtructed in the beauty of Knowledge, and haue GOD in high reuerence. The which thing it ſeemes you doe accompliſh well (Great King) as one may perceiue, by that wherein GOD hath ſent you proſperity and happineſſe in all

all your affaires. To the other.

Which is moſt profitable for the People, eyther to chooſe ouer them a King from a priuate perſon, or to obay a King that was Sonne to a King?

THe moſt profitable to the People is that which is moſt according with Nature: For although that ſome Kings Sonnes bee ſometimes rude to the People, neuertheleſſe thoſe which from priuate perſons come to bee lifted into ſuch Sublimity and Greatneſſe, becauſe they haue experienced Pouerty, and endured calamities and laborious trauailes of priuate perſons, they are more cruell then bloody Tyrants, and command their Subiects by force and intollerable violence. Wherefore the Ordinance receiued and accuſtomed, and the common faſhion of doing, is much more ſure and much better for Regiment, that it come from the King by ſucceſſion, from Father to Sonne

Sonne as it is with you (Worthy and Great King:) for your Greatneſſe and Excellency conſiſteth not ſo much in honours, glory, and great Domination, as in Clemency and Benignity. The which by (a gift from God) draweth and attracteth the hearts of all perſons to loue you. The King accepted this Anſwer with praiſe, and turned himſelfe towards the laſt saying:

What is moſt profitable to a Kingdome?

THat is, to hold and contayne the People in peace; and to giue order that Suites and Proceſſes of Law ſhould be incontinently and without delay adiudged definitiuely for ſuch things are executed when the Prince hateth the wicked, and ſheweth fauour and loue to good and honeſt men, and ſuch as bee vertuous; and that hee eſteemes it a great thing to haue ſaued the Life of one of his Subiects: as wee haue beene informed,

y)

you doe (Great King) that haue in horrour Murderers, disposing and tempering all by Iustice: In which you adorne to eternity the greatnesse of your deeds, God hauing inspired you with a Soule deliuered from all fowlnesse of Vice, and illustrated the same with great Vertue.

AFter these Answers, there arose a great noyse of Congratulations and Applauses with an excessiue ioyfull acclamation, and the whole Hall was full of ioyfull rumour. The King then commanding silence, and taking his Cup, inuited them all to drinke: then addressing his Speech to the sayd Doctors, pronounced these words in the presence of all the Assistants. *I repute this day (my Maisters) to be to mee very happy by your presences, for your Answers haue brought to mee a most great profit and instruction for the Gouernment of my selfe and my Kingdome.*

This purpose ended, hee ordayned that to euery one of the Doctors should

ſhould bee deliuered 3. Talents of Siluer, and by and by gaue to euery one of them a Page to waite vpon them at their Table. So with great contentment to euery one the Feaſt tooke end with great praiſe to the Kings Liberality, who aboue all ſhewed a countenance of receiuing the greateſt ſatisfaction and moſt ioyfull content.

I Haue beene hitherto *Philocrates*, thus prolixe in the recitall of the buſineſſes, which I haue done, for the admiration I haue had of ſuch men and of their Wiſedome: maruelling at the promptitude of their Anſwers, and ſo pertinently anſwering to that which was propoſed to them vppon the ſudden: ſhewing ſuch Elegance in their Speech as if theſe Queſtions had beene long time in premeditation: and that hee who had propoſed them, had thought of them long time before hee demaunded them: and yet their Anſwers were to him found ſo accordant as if they had about them

long

long before consulted together. Wherefore it is no maruaile that they seeme admirable, not to me only, but to the Phylosophers also, that were there present in the Company, and to all them were present, assuring you that such things are more harder to beleeue then one would imagine, in which I will not wonder, if the faith of the Readers be vanquished: For my part, what occasion haue I to adde dreames or falcities, seeing that all which I haue Written, is to be found in the Registers of the King, where it is held the greatest crime of the World, to finde falceneſſe in the least thing of the World.

I assure you then, that this Recitation is most veritable, contayning the Discourse of all the things as they haue passed in veritie, without mixture of any errour; for to this ende that I might best know the truth, I haue vsed this dilligence to take out the Registers publicke, where wee may see recited the Bankets and feasts, together with the interrogats also.

of the King; and the Answers which were giuen him, and all euen Word for Word; from whence I haue borrowed that I haue here Written. For you know it is the custome to Register and Inroule all that is done and sayd, euery day since the houre that the King began to giue Audience, vnto the time the King went to bed; without omitting any thing that hee did, or was sayd to his Maiesty: A thing and course truely, very profitable and well instituted: For by that meanes the Acts inregistred, beeing read of the day preceedant, if the King hath sayd or done any thing that there is want eyther in his saying or doing, there is occasion and meanes of amendment.

It was a Custome to Register what was propounded & Answered in the Kings of Egypts presence.

Therefore, after I had dilligently searched the day Booke of the King, I haue Collected the same to you, here by Writing, as afore-sayd. Knowing the great and good desire you haue to know all worthy and extraordinary occurrences.

THE

The meanes holden by the 72. Doctors, in their Interpreting, or Translating the LAW.

THree dayes after theſe Feaſts and Diſputes, *Demetrius* conducted all theſe Doctors towards the Sea into an Ile; and entring vpon a Banke, paſſed a Bridge which drew towards the North, where was the place deſigned for this Aſſembly, and where they ſhould make their Conference for their Interpretation of the LAVV.

It was a Houſe of pleaſant Scituation, and in a Triumphant manner vpon the Bankes of the Sea, very ſtately and minionly decked and trimmed: where aboue all commodities, there was great ſilence for the tranquillity of the Spirit, and repoſe of the vnderſtanding. Moreouer there was all things neceſſary for the Life, carefully prouided and prepared with great conuenience and eaſe.

In this place *Demetrius* entreated them they would diſpoſe themſelues to the Interpretation of the Law, in which they began to trauell, diſputing, and conferring together of euery thing: vntill they came all to one generall accord and conſent, to reſolue in a true ſence aduiſedly. The which done, they ſet downe in Writing, that which was ſo by them compoſed and reduced into good order, the moſt learnedly, and the moſt eloquently that they could by the aduice and counſell of all, they put it apart, that the ſame after might bee put into the hands of *Demetrius*.

Their Colloquiums and Conferences laſted from the Morning vntill nine of the Clocke, and ſo riſing from theſe Diſputes, they went to take Recreation and Ayre for their health, after all things were ſumptuouſly adminiſtred vnto them. For *Dorothea*, who had the ſame in charge was therein ſo carefull, that there was nothing made ready for the Kings Perſon, but euery day they had

had as much of the same to euery single person, and hee would once the day come to visit them with courtship in his owne proper Person, and they sometimes to salute with reuerence the King, and so returne to priuacy.

Euery Morning it was custome to make their prayers to GOD, after they had washt their hands in the Sea, as the *Iewes* accustomably vse Lauations, so after to their readings and interpretations.

I was so bold to aske them why they so washed their hands before they made their prayers? to which demaund they made this Answere; that this washing of the hands did admonish them to doe nothing wickedly, but to accomplish all things of their actions to Piety, and Sanctity: because that all the workes they doe with their hands might bee effected according to iustice, and truth, and clearenesse, as we haue before-sayd.

To conclude, these Personages being in such Serenity of ayre, Kenny

of dwelling, Tranquility of silence, and Pleasantnesse of repose, and Royall entertainment, finished the worke vndertaken: and which is a note of maruaile, (they had so expresly taken order amongst themselues) and followed it with such care and diligence, that the Interpretation of Law was fully finished in the space of 72. dayes. *Demetrius* then seeing the Translation and Interpretation of the Law was so wel and happily brought to an end, made the meanes that the multitude of the *Iewes* then being in *Aegypt*, were conuocated to the place where the Worke was then perfited: to whom hee shewed how all things had beene done, beginning with all circumstances of the Enterprize, and all in the presence of the Interpreters. To the King all the Multitude attributed great praise, and gaue infinite thankes, for being the mediate cause of so important a good, and a benefit of such excellency: Likewise they shared a part of the Honour to *Demetrius*, inuiting

him

him to ſhew them that fauour as to haue a Copie for their Princes, for to haue their aduice, and to deliberate vpon the profit or damage might ariſe vpon the ſame.

In this ſort was the Law reuiewed, viſited, and re-knowne in the aſſiſtance of the Princes of the *Iewes*, and of the Multitude. and of the Ambaſſadors of Townes, vpon the which ſpoken and proclaimed (the 72. Doctors being preſent) that all was well and holily Tranſlated, and that all was moſt very well ſo: prouided that nothing thereof ſhould be changed, and that all things ſhould remaine in the ſame eſtate without alteration of the leaſt thing, or title of the world.

As the Tranſlation was thus approued of all, and the Decree made for the ratification of the ſame; *Demetrius* commanded that according to their cuſtome, they ſhould make Imprecations and Maledictions againſt thoſe which ſhould vndertake or ſhould preſume to adde any thing

thereto, or to transferre it otherwayes by changing, efficacing ordering any thing whatsoeuer it were, vnto that which was so perfectly now written. And when all was perfected and accomplished in this manner, hee adjured the *Iewes* to hold, keepe, and preserue it inviolably foreuer: the which they promised to doe with great Ioy and Acclamation.

So *Demetrius* finding himselfe greatly satisfied, in himselfe; especially becauſe hee had beene a Conductor of the Worke: and that hee had giuen to the King such contentment in the happy execution and accomplishment of his charge, and of this his felicity, made great congratulations to the King. Who hauing after with great diligence visited this Interpretation, and considered the profundity of the Sence of the Lawmaker, which hee admired with an astonished regard: hee sayd to *Demetrius*, how comes it to passe that none of the Poets or Historians hath

not

not put their hands to this Law, being that it is a thing of so high and perfect Excellency? To which *Demetrius* answered, that no body neuer durst touch it, as well for the reuerence of the same, as also that GOD hath forbidden it; so as some hauing presumed to attempt it, haue beene chastised with Diuine punishment. Whereupon they haue beene constrayned to desiste from their enterprize: For as testifieth *Theopompus*, which by a recitall of himselfe saith, that presuming to transferre into his History some secrets of the Holy Law, hee was afflicted more then 30. dayes following with a perturbation of his vnderstanding: But calling vpon GOD in the interuals and cessations of the most vehement fits of this his Malady, it was told him in his sleepe, this punishment was sent him from God for hauing presumed to prophane and falcifie things Sacred. So by this Vision he was corrected, repented and re-came to his good sences againe.

And

And sayd *Demetrius*, vpon mine owne knowledge, I affirme that *Theodorus* a Tragicke Poet willing to vsurpe something from this Law therwith to enrich his Poesie, lost his sight: Neuertheleſſe aduiſing with himſelfe, and concluding that this his audacioufneſſe was the cauſe of his blindneſſe, prayed to God for many dayes, whereby hee came againe to health.

The King saying that this was wiſely ſpoken, adored the Law: making Commandement that the Books of the ſame ſhould bee preſerued the moſt curiouſly and carefulleſt that might be poſſible: and deuiſing with the Interpreters benignely and graciouſly, prayed them that when they were in *Iudea* they would often come and ſee him.

Finally, hee gaue order that they ſhould be honourably returned backe and conducted into their Countrey, promiſing them, that how oft ſoeuer, and when they pleaſed to returne, he would entertaine them as his princi-

pall

pall friends: so honouring them with faire presents according to their merits, and commanding that all things should bee made ready for the dispatch of their returne, vsing towards them all Royall Magnificence. Hee gaue to euery one of them three rich Habilliments, and two Talents of Gold, and an excellent Cup of the waight of a Talent. Moreouer, furniture for the whole furnish of a Chamber, ouer and aboue hee sent to *Eleazer* ten Table-beds or Couches of ease, which had the feete of Siluer, and ornified with all that was necessary to the full trim of them.

Further, hee sent him a present of 30. Talents of *Cilicia*; that is to say, ten Roabes, whereof the one was of Purple; and a faire Crowne of a 100. Tunicks of *Cresse*, of Viols, of Basins, and two Cups of Gold for the sacrifices. After hee made intreaty to *Eleazer*, that when any of the sayd Doctors should desire rather to returne to him, then to remaine in *Hierusalem*, that hee would not hinder him

him by any meanes, for he proteſted he made great eſteeme of wiſe mens company; and that hee would ſpare for nothing to draw them to him. In which he ſhould well imploy his riches with Soueraigne content profitably, and not in vayne things, as doe ſome prodigall Princes.

Behold here, my *Philocrates*, the Preſent which I promiſed you; in which I hope, you will take more pleaſure, then in reading vayne Fabulous Narrations, beeing that you vſe to Whet and ſharpen your vnderſtanding in the exercitation of high deedes and geſts: In which you haue imployed much time, which hath giuen me occaſion now to Write you more worthy and excellent, and the beſt that I could chuſe, becauſe that betwixt vs, I would kindle a kinde contention, and emulation of aymiable Vertue; for the deſire to haue and intelligence of things more worthy to be obſerued, and which are the moſt excellent.

The end of ARISTEVS *his* Hiſtory.

Proofes Concerning this HISTORY.

FOlloweth diuers Opinions of diuers Authors, Auncient and Moderne, concerning this Businesse and Translation of the LAVV of MOSES. And first an Extract from the fourth Chapter of the fifth Part of the seuerall Collections of *Pietro Messie*, in which there fell (sayth he) an admirable and miraculous hap, *viz.* How the 72. Interpreters being put seuerally into seuerall Cels, by the Commission of the King, without possible meanes to conferre the one with the other, and that after they had made so seperated, euery one his Traduction, and being brought altogether before the King withall

withal their Traductions; the which nenertheleſſe were found ſo conform, that there was not one fillable more in the one, then in the other: Which could not be without the eſpeciall Grace and Operation of the Holy Ghoſt: As ſayth Saint *Auguſtine*, *Irenæus*, and *Tertullian*, who ſayth he had ſeene in his Time, and in *Alexandria*, the very Bookes Written by the hands of the 72. Tranſlators, who were in Hebrew and in Greeke. As much alſo, ſayth *Iuſtin* the Phyloſopher, in the Booke of his *Admertiſements*, that hee made to the *Pagans* and *Gentiles*: Where he ſaith That King PTOLOMEVS, made to be buile without the Citty of *Alexandria*, 72. Halls, to lodge ſeuerally the 72. Traductors, and there prouided very Honourably for them all, of all that to them was neceſſary: In the which place, the ſayd Tranſlators, remayned, without ſeeing the one the other, vntill that ſuch their Tranſlations were perfectly finiſhed. And he affirmeth alſo, to haue ſeene then the

the Ruines and olde Walls of these buildings, which were kept as Reliques and things Sacred.

And although Saint *Hierome* and *Ruffinus* agree not in the number of the sayd Chambers, the matter is not great. Seeing that according to Saint *Augustine*, and many other Authors, euery Translator made his Translation a part, without conference with the other, yet all the Traductions found conforme.

And truely, how euer, when it is duely considered, it appeares a great Mistery, and may be held for a great Miracle this conformity of stile and of Order, to Translate a thing so Long and so diuerse, although all the Translators had beene together, and that they had begun this Worke at this time.

For we see that it is enough to accord two men in one onely poynt, when they are to mixe some thing together.

After the Translation was finished, the *Iewes* that remayned in *Egypt*, and

and which had beene Verſed in their LAVV, recommended to the King this *Holy Writing*; wherewith the King was right well content. And for certayne, according to *Ioſephus*, and *Euſebius*; King PTOLOMIE was aſtoniſhed at the *Holy Scriptures*, and rauiſhingly taken with their Miſteries: That hee demaunded of *Demetrius Phalerius* (who had the charge of his Library) ſaying how comes it that *Lycurgus*, *Solon*, and other Law-giuers, are ſo ſilent of the Law of the *Iewes*?

To whom *Demetrius* anſwered, ſaying (Sir) this LAVV as you may ſufficiently ſee, comes from GOD, ſo that no Law-giuer durſt be ſo hardy to touch it, or take from it any Tract: For euen *Theopompus* was ſtrucken by the Diuine Hand with perturbation of his Senſe, and with a Cardiacke paſſion, for hauing a will to mixe the *Holy Hiſtory* of the *Hebrews*, by his Inriching it with eloquent Words, and Rhetoricall colours.

But

But after returning to GOD, and commending himselfe to his mercy, it was reuealed to him in a Dreame, that his Disaster came vpon him for so attempting to embellish, and (as hee thought) to enrich the Sincerity of the Holy Scriptures with dreſt Words and trim'd Phrases, and to communicate it so to the Pagans and Infidels.

It comes also into my thought, how *Theodorus* a Tragicke Poet suddenly lost his sight, for having taken one onely passage of Holy Writ for argument of his Tragedy: but repenting him of the same, and doing pennance for this forfeit, hee recouered his sight as before.

HItherto are the words of *Pietro Messie*, by the which wee may see the diuersity of opinions that is amongst Authors, concerning this Translation of the LAVV of *Moses*. For my selfe, it seemeth to me that *Aristeus* which was alwaies present, and that had conduced the affaire, in

part meriteth that one doe him the Honour to giue beleefe to his Hiſtory although ſome Doctors therein vary.

Thus the Auncient Fathers of the Church are diuided in their Opinion concerning the manner of this Tranſlation. And that, three wayes. Some are of opinion that the Seuenty Tranſlators were parted into ſeuerall Cels. Others, that they were put two and two into a Cell. And others, that they all conuerſed and confered together to make vp this Tranſlation.

Of the firſt Opinion is a *Iuſtin Martyr*: who teaches, that they were parted all into ſeuerall Cels, and that euery one of them Tranſlated the Scripture after the ſame manner, without difference ſo much as of a word. And this Opinion of *Iuſtin Martyr* hath beene taken vp ſince by b *Irenæus*, c *Cyrill*, d *Clemens Alexandrinus*, e *Tertullian*, and f *Chryſoſtome*.

Of the ſecond Opinion, is g *Epiphanius*; who writeth, that theſe Tranſlators

a Oratione exhortatoria ad Gentes.

b Irenei lib. 3. ch. 25

c Catech. 4

d Stromatum lib. 1

e Apo. Iogetici cap. 19.

f Homil. 7 in Math.

g Libro de Menſuris et Ponderibus,

Translators were put two and two into a Cell, and that euery Paire or Couple of them made the very same Translation *totidem verbis*: and that in all, there were iust Sixe and thirty Copies of that Translation.

Of the third Opinion is h St. *Hierome*; who beleeueth that the Translators communed and conferred together, to make the Worke. Who for his Opinion, citeth not onely *Iosephus*, who in the twelfth Booke of his Antiquities and second Chapter, speaking of this Story, maketh no mention of any such Diuision and Seperation into seuerall Cels, but euen this present Worke of *Aristeus*, who in the one and twentieth Chapter of this Booke, speaketh plainely, that they mette and conferred euery day together, till the Ninth houre.

h Præfat. in Pent.

To reconcile these seuerall Opinions, it is to be noted, that of all these Fathers some onely, as *Iustin Martyr*, *Irenæus*, *Clemens Alexandrinus*, and *Epiphanius* make expresse mention of the Cels: the Rest speake onely of a

Miraculous Conſent and Agreement of theirs about the ſame thing, as *Tertullian*, *Chriſoſtome*, and Saint *Auguſtine*. For it is not neceſſary, that what thoſe Fathers ſpake of the *Miraculous Conſent* of the Tranſlators, ſhould be vnderſtood of their ſeparation into ſeuerall Cels: For it is Miraculous enough for ſo many men aſſembled together, in ſo ſhort time to agree all in their Opinion, without Diſputes and Delayes, which are ordinary in a Multitude where there is ſuch diuerſity of Iudgments. So that the thitd Opinion is not onely S. *Hieromes*, but may be *Tertullians*, *Chriſoſtomes*, and Saint *Auguſtines* too; and the moſt probable, and moſt receiued, queſtionleſſe, it is of all the three.

[a] Apud Alexandriam veſtigia Cellularum ſe vidiſſe, narrat Iuſtinus in Oratione exhortatoria ad Gentes.

For *Iuſtin Martyr*, the firſt broacher of thoſe Cels, it was not improbable for the *Iewes* to perſwade him, thoſe Ruines [a] which hee ſaw, were the Cels wherein the Tranſlators were incloſed: becauſe in Religious mindes, the Deuotion is commonly

monly ſtronger then the Iudgement. And for *Epiphanius*, it is likely hee tooke vp that of the two and two to a Cell from Report and Relation, and not from his owne Reading: for none beſides himſelfe euer made mention of ſuch a buſineſſe.

Nor is it worth obiecting, that *Epiphanius*, that vtters this Opinion, cites this *Ariſteus* our Author: whereby ſome would conclude, that this *Ariſteus* our Author hath eyther beene corrupted ſince the time of *Epiphanius*, and that the mention of thoſe Cels haue beene expunged: Or, that before *Epiphanius* his time, the true Booke of *Ariſteus* was neuer extant, but in it, it was, for if they pitch vpon the firſt, and ſay, that *Ariſteus* was intire and whole in *Epiphanius* his time, but corrupted ſince, they are refilled out of *Ioſephus* and *Euſebius*, that wrote before *Epiphanius*, that haue many things *Verbatim* out of *Ariſteus*, but not a ſillable of theſe Cels.

At inquiūt Epiphanius, Ariſteus legit et citat. Beſſ. lib. 2. de verbo Dei. ch. 6. Seſſ: At.

Cum Ariſteus. Et non multo poſt Ioſephus nihil tute retulerint. Hieron. in Præfat. in Pent.

But I leaue the buſineſſe to the

Iudgement of the Reader, assuring that St. *Hierome* esteemed *Aristeus* worthy of beleefe, for hee hath writ these words in the Preface of the *Pentateuck* of *Moses* his Booke, *viz.*

Et nescio quis primus Author Septuaginta Cellulas &c. i.d. I know not who was the first that by his Dreame hath built in *Alexandria* 72. Cels, the which were seperate, and that they writ iust the same syllables: for being that nether *Aristeus* the great Esquire of *Ptolomy*, nor *Iosephus*, that was long time after, make any mention: but say the Interpreters were assembled together in a Hall, and there conferred together, and Propheſied not: for it is one thing to bee a Prophet, and another to bee an Interpreter: For in the one the spirit fore-tels things to come, in the other the copious abundance of the tongue and the Knowledge, translates that hee vnderstands: hitherto Saint *Hierome*.

But be this difference as it it will to please Miracle-louers; it great matters

ters not: for ceraine it is, that all Graue Testimonies and Authors which haue toucht hereat, say there was such a *Ptolomeus Philadelphus*, such a Library: For as *Philo* the *Iewe* sayth, *Iesus* the Sonne of *Sirach*, one inserted into the Geneology of Christ, & a Prince and Captain of the Children of *Israel* in the time of *Ptolomeus Philadelphus* King of *Aegypt*, came to *Alexandria* a City of *Aegypt*, where he gathered out of that flouriſhing Library his Booke of *Ecclesiasticus*, as Bees from diuers Flowers gather sweete Honey.

And *Strabo* sayth, speaking of the Beauty of the City *Alexandria*, that *Ptolomeus Philadelphus* was so great a louer of Learning, that he erected a Library containing 400000. Books; the Fame whereof being publiſhed through the World, many people of diuers Nations resorted thither to see it.

And how *Eleazer* High prieſt of the *Iewes* at the requeſt of *Ptolomeus* sent 72. Interpreters to Translate the Bi-

An Abſtract of the whole Hiſtory out of Ioſephus.

ble out of *Hebrew* into *Greeke*, which was as *Ioſephus* obſerueth in the third yeere of his Raigne before Chriſt 260. in recompence of which courteſie hee ſent to bee dedicated in the Temple of *Hieruſalem* a Table of Gold richly adorned with Carbuncles, Smaragdes, and other precious Stones. Two ſtately Cups, and Thirty Bowles of pure Gold, as it appeareth in *Ioſephus Lib. Antiq.* 12. The Academy continued there till after Chriſts time, as you may reade *Acts* 6. But the Library was conſumed 47. yeeres before Chriſt, and the City greatly defaced.

For *Iulius Caſar* at that time making Warre vppon *Pompey* the yonger, who continued with his Siſter *Cleopatra* in this City, cauſed the Kings Nauy to bee ſet on fire, and the Library ſtanding neere to it, the flame tooke hold of it and burnt it downe to the ground with all that was in it, and ſo was the end of that their Sacred Volume by this Diſaſter. Whereof this Hiſtory (which I

haue

haue done into Engliſh for your eaſe) ſhewes its firſt paſſage into that place and conſumption: But this Story of ARISTEVS hath ouer-dured thoſe flames. Which I thus commend to your Chriſtian View, deſiring pardon in that, I haue not done ſo well as I would, but I haue followed my Author, as neere as I could.

A ſhort Diſcourſe of the *Antiquity* and *Dignity* of the Sacred Bookes, and Excellency of their inſpired *Writer*, the Prophet MOSES.

By the Engliſh Tranſlator.

AS the true GOD is the Ancient of Dayes and Times; ſo it pleaſed Him that His perpetuall HISTORIE contayned in *Holy Scriptures*, ſhould excell in Antiquity of time, all other *Hiſtories* and Writings of the World, that can be found; the Writings of the *Pagans* and Nations, being all vnder theſe and long after, and that only of MOSES the ſubiect of this former *Hiſtory*

Hiſtory, contaynes the account of yeares iuſtly from the Creation and beginning of the World, euen vnto the comming of the promiſed *Redeemer*. A reckoning (I ſay) ſo iuſt and certayne, that there is no ſuch to be found.

For to come to the Time wherein the Propher of GOD, MOSES the firſt Writer of Holy Writ, began to Write manifeſtly vnder the Lord of Heauen and Earth; wee may gather, and without preiudice, of all that then could be done: as by a paſſage amongſt many other places wee read of in the 17. Chapter of the Booke of *Exodus*, where it is ſayd, GOD *Commaunded him to Write*; and that in the ſame yeare the people of *Iſrael* iſſued out of *Ægypt*, which was from the Creation of the World 2513. vpon which wee may aduertiſe our ſelues, that the yeares are Calculated according to Verity of the ſayd Scriptures, by the Faithfull Seruants of GOD, which haue happily trauayled therein.

And

And therefore wee neede not reſt vppon the calculation of Hiſtories, Annalls, and humane Chronicles, or other Writers that haue not intirely followed Holy Scriptures, who are diſcordant amongſt themſelues, and many times directly oppoſite to one anothers times.

Therefore if we dilligently ſearch all Antiquities and Writings of men, of all Nations that haue any appearance of certayne time, wherein thoſe Writings were made, and after conferre thoſe times with the things recited and inregiſtred by the Holy Prophet MOSES, and the time wherein he Writ them: we ſhall ſee manifeſtly the Excellency and Antiquity that he is herein aboue all men: For the Fables and diſguiſments of prophane Poets, *Greekes* and *Latins*, which all came long time after MOSES: Amongſt them (I ſay) we ſhal ſee no other but manifeſt Dreames, Lyes; and amongſt other things noteable, ſome corruptions of the Sacred Scriptures long before Written, of

Which

which they hauing heard ſome inckling, and receiued it as from hand to hand, or drawne it from his Writings, or heard it recounted by the Father to the Sonne, and they from their Auncestors, which were the Children and Succeſſours of the three Sonnes of *Noe*, who was the ſecond Father of humane kinde, and reſtorer of the Nations of all the World, all iſſuing from his Poſterity, after the vniuerſall Flood.

His three Sonnes, (as Holy Scripture hath acquainted vs with,) were *Sem*, *Cham*, and *Iaphet*, of whom are deſcended all the Earth: And this before ſpoken, is eaſily and ſufficiently diſcouered in the Writings of the ſayd *Pagans*, by the proper names of the ſayd Children of *Noe*, and of their Succeſſors, which of long time before theſe writings and prophane Hiſtories, had beene named by MOSES.

For the *Pagans* teſtifie that the people had made of theſe Auncient Fathers, Idolls, and gods: As of *Iaphet*,

phet, *Iapetus*, they drew *Iauan*, *Ianus*, and *Ion*; and becauſe they were names held in the Hebrew Letters, or value of them; they accommodated them to their tongues and letters, and to make them more eaſie and glib in their accuſtomed pronounciation, came neere, but with alteration.

And if we will goe more high, and weigh the old Times of the firſt Age, which preceeded the Flood, as wee haue it from that onely Hiſtory of MOSES in the Holy Bible: we ſhall eaſily perceiue that the *Pagan* Poets and Writers haue receiued, euen the Auncient names, and mingled them amongſt their Fables and Dreames, and drawne them from the Holy Scriptures.

And ſo it ſhall appeare plainly that their falce god *Vulcan* is not very hard to vnmaske, that he was a mortall man, and one of the Sonnes of the other *Lamech*, the prime Bigamiſt and corrupter of Marriage; who deſcended of that accurſed Race of *Caine*:

Caine: And this appeares by the faculty of this *Vulcan*, which was a Smith or forger of Armour: And MOSES declares him so, and by his name too, for hee is by him called *Thu-vulcain*; and euery one any thing skil'd in the *Hebrew*, knowes, that if they leaue the first letter, which is seruile, and put to forme the name, according to the manner of the *Hebrewes*, it will appeare meere *Vulcain*; for their letter ב. B. hauing not a pricke in him, is pronounced as our *v* consonant.

And for the name of *Vulcains* wife by MOSES cald *Nehama*, which signifieth faire in their language, or as speakes the Latins *Venusta*: It is a playne course to discouer vayne beauty, or their so much celebrated vnchast and wanton *Venus*. A goodly Race and fayre family of that accursed murtherer *Caine*.

And here may we see some of the proper gods and idols of the poore *Pagans*, amongst that *Anthil* of such other ill stolne names, vnhandsomely

ſomely fetch'd from the Holy Scriptures, with and by the ſubtilty of the Diuell; to the end that a wicked troope of execrable Gyants, violent oppreſſors of men, Theeues, and Adulterous deſperates, ſhaken off and damned by the VVord of GOD. Of whom the firſt Apoſtate and lyer Sathan, made his counterfeit gods and Idols, the old Serpent expert and knowing in all malice, that there was no better way for him to mutſle and blind humane iudgement, from the knowledge of the true GOD, at firſt ingrauen in the Soules of men, but by this counterfeite deuice with Poſterity.

But to paſſe further in our begunne purpoſe, touching the fabulous writings of the Pagan Poets, wee ſhall finde that their Diſcourſe in the beſt we can of it, is but corruptions of the Truth, in the Holy Scriptures of GOD, or things therein reuealed: turn'd by them into dreames, and prophane Narrations: As we may ſee in that they writ of the Creation of

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the world, and gouernment of the same, of the Diuine vertue that sustaines and interiourly nourisheth all things; of the consumation of Heauen and Earth with fire at the last day: and also of the restoration of the World, and of all things in such good order for all so many confusions, proceeding from sinne. All which things they might obtaine, and by some darke meanes draw from the Bookes of Holy Scripture and sacred Prophets Translated out of *Hebrew* into other Languages, or vnderstand some thing by meanes of the dispersion of the People of *Israel* spread through all the Prouinces of the *Romane* Empire, and through all the Quarters of the World. For the *Iewes* had for the most part leaue in all places to hold their Synagogues, and to haue publicke Lectures of their Law and Prophets: When these Poets, flatterers of men, turn'd all that spoken of the Person of Christ, the promised Redeemer, & that then was expected; falsely to apply them

Ouid. 1. de Met. Virgil. 6. de Æneid. Virgill Eglog. 4. 5.

Iosephus antiq.

Act. 18. 20

Virgil. Æneid. by flattery to their Princes, false gods and Idols.

But let vs leaue all those Iuglers and Lyers that durst bee so prophanely bold, to corrupt the pure Verity of Gods Word, and speake wee of the *Gentiles* Writings, how long they came after *Moses*, and Writ since he: and that euen they haue giuen Testimony to him and his Diuine Writings, which may at least suffice to convince all Contradictors, that *Moses* was in Nature, and before them all. Wee vnderstanding that his reckoning is a perpetuall following all the yeeres since the Creation of the World euen vnto his time, as it is easie to gather by his Bookes, and his account of the yeeres, and liues of the first Fathers from *Adam* vnto the Patriarke *Abraham*, and after from his Successors, as from Father to Sonne, to wit; *Isaacke*, *Iacob*, *Leui*, *Caath*, *Amram*, and then *Aaron*, and *Moses* himselfe, Children of the sayd *Amram*: And that hee had expresse charge to Write for

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the very last, the yeere since the creation of the World 2513. and of his life the 80. yeere, and hath continued his Holy Stories euen to the yeere of his Death, and of the world 2553.

Now since that time, GOD hath alwayes so prouided for the aduancement of his Glory, and the edification of his Church, that the perpetuall History of her, and the certaine account of the yeeres of the World, hath beene continued and still put in Writing by his Prophets.

As it is to bee seene in the Holy Bookes that treate and contayne the Gouernment of *Iosua*, and the *Iudges*: then to *Samuel* and the Kings of the People, vnto the transmigration into *Babylon*, and of other Gouernors which haue succeeded them, after their returne from thence.

And finally, the Prophet *Daniel* hath declared the rest of the time, that is, *The 490. yeeres since the sayd Deliuerance of the* Iewes *and returne from* Babylon, *by the meanes of* Cyrus Daniel 9.

rus *King of* Persia, *euen to the Death and Resurrection of Christ the Redeemer promised to the holy Fathers, which is our Lord Iesus the eternal Sonne of God, true God, and true Man; who appeared liuing after his Death and Resurrection to more then fiue hundred faithfull Witnesses at one time, besides his other manifestations, and mounted visibly into Heauen in the yeere of the World* 3961.

Luk. 24.
1 Cor. 15.

Now if wee will search all the Histories of all the Nations of the World, of whom the Writings are arriued to our Age, the most Ancient time of which they make mention, shalbe of their Antique destruction of *Troy* by the *Greekes*. The History whereof hath beene written by *Dictis* of the Ile of *Creet*, which is the best Testimony they haue for the present, and since by *Homer* and many others.

And from this Destruction *Diodorus Siculus*, renowned amongst the Historians, began his Bookes; now the same according with the com-

mon Iudgement and Calculation of knowing men, comes onely to be about 398. yeeres before the building of *Rome*; the same time then falls to bee in the 16. yeere of the Gouernment of *Elon* Iudge of the People of *Israel*, mentioned in the Booke of *Iudges*. And the same was 316. yeeres before the first *Olympiade* the reckoning of the Annalls of the *Greekes*. So then the sayd Destruction of *Troy* falls to be onely vnder the yeere of the World 2838. when therefore wee shall giue consent that their Writings, the most certaine, whose Narrations wee may best giue credit vnto: Yet the Prophet *Moses* shalbe found much more Auncient then all the Writers of the World, what Nation soeuer; though they are in great number, and of whom wee see yet the Old Bookes in these last times in their proper Tongues. Iudges 12

And that hee hath put his hand to the Pen, and began to Write his Diuine Reuelations of the Creation and Conduct of the World euen to his

time, and his sacred History and Prophesies touching the Church of God shall at least bee 325 yeeres before all other Writers, of whom there is any mention or newes in the World; that is to say, in the yeere of the World 2513.

Whereupon wee note euen to this Present, against all those prophane mockers that haue disgorged that enormious blasphemy amongst others, that the World is eternall and of it selfe: which if it were so as they dreame, and that it had no such beginning as is written by *Moses*, they might finde then by all, and in all Languages, many Histories of infinite times; and many Chronicles of many Ages, and of old times that haue præceded *Moses* in the account of yeeres.

But wee see that there is no such, and that the Holy Bible is found euen in the middle amongst all sorts of enemies that striue to destroy, loose, abolish, burne, and extermine from the World the Bookes of it, and for all

all thereto they had so long time: yet nevertheless they neuer could, nor euer shall. For wee see the sayd Bible yet in his proper Writing and Language, and of all others of what Nation soeuer, the most celebrated and renowned: And if they could finde any History which had beene written before *Moses* was borne into the World, yet shall it contayne their time and composition, with more yeeres and ages, as wee can gather from the Holy Scriptures euen to this present yeere 1633. since the Nativity of Christ.

The which account of times past from the Creation vnto this present yeere, shall come to amount to 5563. yeeres, but such Histories neyther can bee found, nor euer were.

But for *Moses* and his faithfull Writings, euen prophane Authors and Histories of the *Gentiles* themselues haue beene, euen as it were, diuinely constrayned to beare testimony, maugre their Calumnies, Lyes, Dreames, and Disguisings, through

and by the Invincible force of Truth. And ſo they haue ſerued for Certificates to all Nations of the venerable and well knowne Antiquity of him and his Holy Writs.

Trogus. Iuſtinus. For ſome of them haue noted and writ thus, (as a thing notorious of their times) to witt, That in the Eaſt parts, and of *Syria* it ſelfe, there had beene an *Abraham*, an *Iſrael*, and euen a *Ioſeph*, who ſay they, was a Sonne of the ſayd *Iſrael*, ſold by his brethren, and led into *Ægypt*.

Then how hee was receiued into the Court, and held very dearely with the King, to whom hee foretold the grieuous and great famine, ſo as without the diuine Counſell by him giuen, (whereupon the admoniſhed King gathered vp and made reſeruation of Corne before the time of the ſayd Famine,) *Ægypt* had periſhed.

And finally, how his Succeſſor *Moſes*, and all his People iſſued out of *Ægypt*, came to Mount *Syna*, how they conſecrated the Seuenth day for their

their Sabbaoth, or Resting day: But I wil leaue this Discourse though diuersified from a spark of Truth, that these Historians haue mixed with their owne deuices, as prophane; and in which they were poorely Aduertised and deceiued, by the subtilty of Sathan, as we may well know by conferring their VVriting with the Holy Bible.

And bee it that these Scoffers of GOD and his Holy Word, dare be so bold to say and calumniate, that MOSES and his haue suppressed and abolished all præcedent Histories, making their Writings to be before all others thereby to Authorize them the better; but wee will leaue those their calumnies to the iudgement of any of sound sense and vnderstanding: If that could be, or can haue any place or shaddow of beliefe amongst men of sound iudgement or reasonable Discourse: for if they wil put into mature consideration, the small meanes and contemptible quality in the world of these poore *Israelites*.

elites, but Shepheards and breeders of Cattle; and which is worse, people exposed to the oppressions and hard seruitude vnder their puissant Enemies, and euill disposed Neighbours.

Then who shall make comparison of them with great Kings and people of the Earth, *Babilonians*, *Ægytians*, *Syrians*, *Romans*, and other Potentates, who with all their Authority, their Edicts, Forces, and Armies, yet had neuer power to abollish the Holy Bookes, written simply by our poore Shepheards; when they could not conserue their Royall Lybraries, fauoured of all the World! Truely this may well put to the blush these wiselings, that shew themselues fooles in so speaking, and discoursing without Discourse, and will iudge of things without inquiry.

Praise of Moses.

Now for the Integrity of MOSES for vs Christians, wee are sufficiently cleared and satisfied by the Authority of the Holy Spirit of GOD,

VVho

Who hath giuen excellent Testimony by all the Scriptures, both in the old and New Testament, of his Originall and Linage, beeing descended from the latter *Levy*, Nephew of the Holy Patriarch *Abraham*: Also of his miraculous conseruation and Deliuerance from Death and Waters; from whence he was drawne foorth, and then had that name of MOSES in their language.

Then his royall education and breeding, his Loue to his afflicted people, and his Magnanimity to despise humane greatnesse, in preferring the iust cause and sufferance of CHRIST the Redeemer then look'd for, before all the Regall estate and great Treasure of *Egypt*.

Moreouer, his sufferance long and bitter, for the defence of right and equity, and for the deliuerance of the poore afflicted: His Diuine calling to the Charge and Gouernement of his People, his Patience, Gentlenesse, and Perseuerance with such faithfulnesse in the difficult execution

of

of this weighty charge; and the singular gift of Prophecy, and of his Diuine miracles so strange and supernaturall, that they haue beene admired and celebrated of all the whole World.

But there is one poynt aboue all, very remarkeable, and which is more then sufficient to ouercome humane Reason, and to shewe the Integrity of MOSES; which is, that if he had would, hee might easily and according to the maner of men, occupied the Monarchy and Domination for his Children, and their posterity, vpon all the people of *Israel*. And with the same, the two fertile Kingdomes, reduc'd vnder his hand, and Conquered beyond *Iordane*. Neuertheless, he left his Sonnes *Gerson* and *Eliezer*, and their posterity, priuate men, and of most simple estate, amongst the other *Leuites*. And the same Children remayning subiect to the Sacrificers successors of *Aaron* and to the Magistrates and Gouernors of *Israel*.

More

More, that he hath himselfe written and Inregistred his owne proper faults; and yet more notable, those of his House; as of his Brother, Sister, and Nephews, and the redoubtable iudgements of GOD's chastisements and punishments of them

Of which things, all his People were witnesses, innumber more then sixe hundred thousand Persons: And if they could haue contraried him for any falsiity, eyther for the present, or times to come: If hee had beene, I say, such, as they could haue found any bracke in his actions, or in his Writings, or falseneſſe in eyther his Person, or any of his, in his Life, and his miracles, in his Writings or end? But in the contrary, all the *Hebrewes* and *Iewes* which haue beene since that time, and are now neere 3000. yeares since: and that are dispersed through all the VVorld, who are in so great a number, that if they were reunited into a body of People, and into a State,

their

their multitude should be innumerable, and might astonish the most greatest Nation of the whole Vniuerse.

All those, I say, haue all receiued from their Auncient Fathers, from their Kings and Princes, and their Sacrificators and Auncestors, from Father to Sonne, and from hand to hand, and with an admirable consent, euen in the middle of so many confusions and dissipations, haue kept, and yet keepe alwayes in their Bibles, the Holy VVritings of MOSES, in their proper Letters, and Hebrew Tongue, as Bookes most True and Veritable, Sacred, and Diuine: And such so Knowne and Acknowledged in all Nations, with the excellent Testimony, Authority, and Holinesse of them: that CHRIST himselfe hath spoken of them: and the Prophets and Apostles also in their VVritings and Allegations, I, and the most Auncient Pagans and Strangers, cannot (with sound sense) but acknowledge them.

And

And ſo, *Reader*, although I haue beene (as I formerly ſayd) ſomething prolixe, yet the Excellency of the Subiect, forc'd and bound me, to be ſo teadious herein, to ſhew as an illuſtrious Addition, the worthines of the Bookes, and Diuine Writings, as their Antiquity, Dignity, as alſo the Excellency of their Humane VVriter, from the Dictate of the Moſt Higheſt: And being the matter whereof wee haue formerly Entreated, I held it not impertinent, though I haue dealt too weakely in ſo worthy a Buſineſſe, but referre the reſt and it, to your charitable Cenſure.

FINIS.